

# PREFACE

In introducing this work, the first of its kind, to the students of the Avesta language, and others concerned in the advancement of the knowledge of the Zoroastrian religion, a few words explanatory of the real changes that have taken place within the last quarter of a century in the methods of the study of the Avesta language and literature, and of the scope and objects of this Grammar, may not be out of place. So far back as 1861 the late Dr. Haug published "An outline of a Grammar of the Zend Language" in his *Essays on the Sacred Language, Writings and Religion of the Parsees*, and in the following year Ervad Shabazzery published Bharcodda issued in Gujarati "A brief outline of the Zend Grammar compared with Sanskrit." Since that time, i.e., during the last twenty-eight years, changes have taken place in the study of the Avesta language, which may well be said to have revolutionised the study. This is clearly shown by the useful works published by Oriental scholars, both European and Persian.

The want of a practical and systematic grammar of the Avesta language, adapted to modern requirements, was long and acutely felt by the students of the language. Moreover, Zend and Pahlvi having been lately added by the Bombay University to the list of sacred languages at the M. A. examination, such a grammar has become now more than ever necessary.

The systematic and regular study of Avesta and Pahlvi, based on the rules of philology and grammar, was first commenced in Bombay in 1871. Before that period the knowledge of Avesta was confined to a few Dastuhrs and Ervads, who mainly relied upon Pahlvi translations and extracts, which, though good enough as far as they went, were not worked by any critical knowledge of the grammatical forms. The knowledge of grammar among the sacerdotal and other classes was necessarily scanty and imperfect. The Gujarati translations of the Vendidad, the Yasna and the Khordah Avesta, published before 1861, were chiefly based on Pahlvi translations, and were, in consequence, incorrect, both in several respects concerning and intelligible—the grammatical forms of words in the original being misunderstood. Such was up to 1861 the state of the Avesta study. Since then a great and long-continued change has taken place in the study of the works on the Zoroastrian religion. To Mr. K. H. Rieu, an Oriental scholar of European repute, belongs the honour of having laid the foundation and actively worked for the promotion and development of philological studies in Bombay. Having studied Avesta and

For some time under Professor Oppert of Paris and Dr. Spiegel of Erlangen, he not only vigorously continued his studies, but introduced the new system of religious instruction into Bombay, by opening in 1851 a class of young men from among the priestly order. The beginning was by no means encouraging, and the task generally was far more than beset with difficulties, which might well have deterred a less enthusiastic and earnest pioneer. This class at first consisted of but three students, one of them being the writer. In course of time, the number increased to a dozen. This class of young students was maintained uninterceptedly for many years, during which time, Mr. Kama not only allowed them free access to his valuable Oriental library, but also liberally helped several of his poorer pupils with his purse. In 1853 the old system of teaching Avesta by means of Pahlavi was superseded by one based on the finest of philology and grammar, which obviously was a great improvement. Mr. Kama gave a further impulse to the propagation of religious knowledge by establishing a society for making researches into the Zoroastrian religion, by starting a periodical, called *Zarostrii Adhyaya* (Zoroastrian Studies), by delivering learned lectures, and by publishing translations from distinguished German authors on the Zoroastrian religion. His *Zarostrii Nimish* (Life of Zoroaster), among other works published by him, stands pre-eminent, as an unique production of its kind, presenting, as it does, the life of the Prophet as circulated in the sacred texts in a lucid and systematic way.

This grammar was at first written out in Gujarati, but agreeably to the suggestion and desire of some friends, it was turned into its present form, compared, as far as possible, with Sanskrit. Avesta and Sanskrit on account of their close affinity have been justly called "sister languages." In order to facilitate the comparison of Avesta words with Sanskrit, the rules of the transcription of letters of both these languages are given (see pp. 14-15; pp. 32 to 38). The inflected forms of nouns and verbs given in the paradigms are not all actually found in the Avesta texts. Some of these forms, both nominal and verbal, are given with the sole object of giving help and facility to the student. The Avesta literature being limited, the student meets with particular inflected forms of one noun, while the complement is supplied from some other noun of the same type. The same is the case in verbal forms. But the examples, both Avestic and Gothic, given below each paradigm are such as are actually met with in the sacred writings. "From the latter, the student will find that, though the regular forms are numerous, the variations from the prescribed rules are not few." In order to give these forms it was necessary to go carefully through the whole Avesta texts of the late Professor Westergaard and the excellent revised texts of Dr. Karl F. Griesner recently published. From the latter, I have given many new grammatical forms.



due mainly to the oldest and best manuscript copies which the learned Doctor had been able to get. From the careful perusal of his great work it appears that this distinguished Orientalist has spared no pains to make his text as useful as possible to the student of the Avesta literature.

The striking features of Dr. Geldner's text are distinguished from those of Westergaard are (1) the free use of compound words, especially in nominatives, e. g.,  $\text{𐬀𐬌𐬎𐬎𐬀}$  (Y. 29, 8);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 43, 14);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 3, 9);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 13, 15);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 45, 6);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 12, 3);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 52, 2), &c.; (2) the use of  $\text{𐬀𐬎𐬎𐬀}$ —a modified form of  $\text{𐬀𐬎𐬎𐬀}$ —before  $\text{𐬀}$  (except in the word  $\text{𐬀𐬎𐬎𐬀}$ ) and  $\text{𐬀𐬎𐬎𐬀}$  before vowels; e. g.,  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$ ,  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$ ,  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$ , &c.; (3) the distinction observed between  $\text{𐬀}$  and  $\text{𐬀}$ ; viz.,  $\text{𐬀}$  is used before  $\text{𐬀}$  and  $\text{𐬀}$  before vowels—Dr. Geldner considers the former a modified form of  $\text{𐬀}$  (4); and the latter of  $\text{𐬀}$  (5); (4) the particle  $\text{𐬀}$  is mostly used for  $\text{𐬀}$ , and  $\text{𐬀}$  for  $\text{𐬀}$  (6); (5) the occasional insertion of  $\text{𐬀}$  in the body and at the end of words; e. g.,  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 6, 3);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 6, 1);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 1, 6);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Khor. Nya., 2);  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$  (Y. 1, 14); (6) the insertion of  $\text{𐬀}$  in most cases before  $\text{𐬀}$  as aptly required according to para. 24; e. g.,  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$ ,  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$ , &c.; (7) the occasional use of  $\text{𐬀}$  for  $\text{𐬀}$  in the body of words; e. g.,  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$ ,  $\text{𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀}$ , &c.; (8) the occasional use of the terminal suffix  $\text{𐬀}$  in the relative singular of  $\text{𐬀}$  ending in  $\text{𐬀}$ ,  $\text{𐬀}$ ,  $\text{𐬀}$ , &c.

અવ્યયીય, અવ્યયીય, અવ્યયીય, અવ્યયી, અવ્યયી,  
અવ્યયીય, &c. But the most striking feature, which a minute

examination of the texts of Dr. Geldner discloses, is the importance given by him, in several instances, to the ends of the texts, to words which Westergaard has neglected to foot-note; though, in many instances, quite new forms of words found in the oldest copies are met with.

In the preparation of this work, I have strictly followed the different readings of both these authorities. No rules have been given not sanctioned by the sacred texts. The notable features of the Gôthâ dialect, as distinguished from the Avesta writings, are given. As for its peculiar forms of nouns, pronouns and verbs, the student is referred to Chapters III., VII. and VIII., indicating where necessary the different readings of Westergaard and Geldner. In the chapter on Syntax, it has been thought proper to cite the sacred texts whenever its rules are laid down; for further illustration to those rules, references are given.

In the preparation of this work, I have availed myself, among others, of the works of Westergaard, Geldner, Spiegel, Haug, Justi, Manier Williams, Benfey and Kellhorn.

In conclusion, I beg to offer my grateful thanks to the respected Trustees of the Sir Jamsetjee Jeejeebhoy Translation Fund for their liberal support by subscribing for seventy-five copies of this work.

KAVASJI EDELIJI KANGA.

Bombay, March 1891.

# ABBREVIATIONS EMPLOYED IN THIS GRAMMAR.

|                        |   |
|------------------------|---|
| Abi.                   | relative case.                                    |
| Acc.                   | accusative case.                                  |
| Adv.                   | adverb.   |
| Adv. comp.             | adverbial compound.                               |
| Appos. determin. comp. | appositional determination compound.              |
| Attrib.                | Attributivum.                                     |
| Attrib. comp.          | attributive compound.                             |
| Av.                    | Auxiliary.  |
| Cl.                    | class (i. e., the class to which a verb belongs). |
| Comp.                  | compare.  |
| Comparat.              | comparative degree.                               |
| Copul. comp.           | copulative compound.                              |
| Derives.               | Professor Derivator.                              |
| Dat.                   | dative case.                                      |
| Demonstrat.            | demonstrative pronoun.                            |
| Desider.               | desiderative verb.                                |
| Determin. comp.        | determinative compound.                           |
| Du.                    | dual number.                                      |
| Ed.                    | edition.  |
| E. ex.                 | (i. e., <i>exempli gratia</i> ) (or example).     |
| Eng.                   | English.  |
| Fem.                   | feminine.   |
| Fr.                    | from.   |
| Frsg.                  | Fragments.  |
| Goth.                  | Gothic dialect.                                   |
| Gold.                  | Dr. Karl F. Goldner.                              |
| Gen.                   | genitive case.                                    |
| L. c.                  | (L. i. e.) that is.                               |
| Imperat.               | imperative mood.                                  |
| Imperf.                | imperfect tense.                                  |
| Incl. hanc.            | inclusive base.                                   |
| Instr.                 | instrumental case.                                |
| Intens.                | intensive verb.                                   |
| Inter.                 | interrogative pronoun.                            |



|                |                                   |
|----------------|-----------------------------------|
| Justi.         | Professor F. Justi.               |
| Khor. Nya.     | Khorakhor Nyasha.                 |
| L., or Lat.    | Latin.                            |
| Lit.           | literally.                        |
| Loc.           | locative case.                    |
| Mal.           | masculine.                        |
| Mills.         | the Rev. Dr. L. H. Mills.         |
| Nom.           | nominative.                       |
| Nom.           | nominative case.                  |
| Nya.           | Nyasha.                           |
| Orig.          | originally.                       |
| Parasyn.       | Parasynipuda.                     |
| Partic.        | participle.                       |
| Pas.           | passive.                          |
| Patronym.      | patronymic.                       |
| Per.           | perfect.                          |
| Perf.          | perfect tense.                    |
| Plu.           | plural number.                    |
| Pos.           | positive degree.                  |
| Put. or Poten. | potential mood.                   |
| Pres.          | present tense.                    |
| Pres. partic.  | present participle.               |
| Redupl.        | reduplicated form.                |
| Relat.         | relative pronoun.                 |
| Root.          | root.                             |
| Sansk.         | Sanskrit.                         |
| Sax.           | Saxon.                            |
| Sing.          | singular number.                  |
| Str. base.     | strong base.                      |
| Subjunct.      | subjunctive mood.                 |
| Subs.          | substantive.                      |
| Super.         | superlative degree.               |
| Verb.          | Verb.                             |
| Vend.          | Vendian.                          |
| Visp.          | Vesperal.                         |
| Viz.           | ( <i>Lat. Videlicet</i> ) namely. |
| Weak.          | weak base.                        |
| W. base.       | weak base.                        |
| Westot.        | Professor N. L. Westergaard.      |
| Y., or Yag.    | Yagya.                            |
| Yasht.         | Yasht.                            |

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## AVESTA GRAMMAR.

1. Avesta, the ancient and sacred language of the Parsees, bears a close affinity to Sanskrit, the classical and learned mother-tongue of the Hindoos. It is a branch of the great Aryan stock of languages, called by philologists Indo-European. Comparative Philology has proved beyond doubt that it is a genuine sister of Sanskrit.

### Letters.

2. The Avesta alphabet consists of 47 letters: 13 vowels and 34 consonants. They are, like Persian, written from right to left.

### Vowels.

|             |              |
|-------------|--------------|
| 𐬀 a (short) | 𐬀 e (short)  |
| 𐬁 ā (long)  | 𐬂 ē (middle) |
| 𐬃 i (short) | 𐬄 ī (long)   |
| 𐬅 ī (long)  | 𐬆 o (short)  |
| 𐬇 u (short) | 𐬈 ō (long)   |
| 𐬉 ō (long)  | 𐬊 ǎ          |
| 𐬊 ǎ         |              |

\* Corresponding with the Sanskrit ॐ ṛ.

\* Pronounced like *e* in the word *fed*.

\* Pronounced like *a* in the word *mate*.

\* Sounded like *e* in the word *for*.

\* Sounded like *e* in the word *fore*.

\* Pronounced like *ā* with a slight tinge of a nasal sound, like the French *an* in *bankette*, *langue*, *œuvre*, &c.



## Consonants.

|      |    |                   |        |
|------|----|-------------------|--------|
| g    | k  | g                 | dh     |
| gh   | kh | l, <sup>2</sup> 𐬌 | n      |
| 𐬑, 𐬒 | ll | 𐬔                 | p      |
| 𐬕    | tt | 𐬖                 | ph     |
| 𐬗    | qk | 𐬘                 | b      |
| 𐬙    | ch | 𐬚                 | m      |
| 𐬛    |    | 𐬜, 𐬝              | dd     |
| 𐬞    |    | 𐬟                 | r      |
| 𐬠    |    | 𐬡, n              | v      |
| 𐬢    | th | 𐬣                 | w      |
| 𐬤    | d  | 𐬥                 | z (ss) |

<sup>1</sup> Corresponding to Persian *خ* (in *خواب*, *خویش*, *خوالد*).

Professor Ghalibaf, in his *Avesta Texts*, uses 𐬑 before *dd*, and 𐬒 before vowels. He considers the former a modification of *gh*, and the latter of *my* *lv*.

<sup>2</sup> 𐬑, 𐬒—Of the two, 𐬒 is a little soft, between a hard and a sonant.

𐬌—This letter never occurs at the beginning or end of a word; neither between two vowels.

𐬜, 𐬝—𐬜 is used at the beginning and 𐬝 in the body of a word. 𐬞 is an obsolete form of 𐬜, generally seen in old copies. Exception:—𐬞𐬞𐬞𐬞𐬞 Yagna 33, 2. 𐬞𐬞𐬞𐬞𐬞𐬞 (see Westergaard's *Zend-Avesta*) Yacht 1, 19.

𐬡, n—𐬡 is used at the beginning and n in the body of a word. Exceptions:—𐬡𐬡𐬡𐬡𐬡, 𐬡𐬡𐬡𐬡, &c.

<sup>3</sup> Pronounced like the Sanskrit *n*, or *ṇ* in the word *city*, or like *n* in *son*.

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|---|
| <p> <sup>1</sup> 𐬀<br/> <sup>2</sup> 𐬁 𐬂<br/> <sup>3</sup> 𐬃 𐬄<br/> <sup>4</sup> 𐬅 𐬆<br/> <sup>5</sup> 𐬇 𐬈<br/> <sup>6</sup> 𐬉 𐬊<br/> <sup>7</sup> 𐬋 𐬌<br/> <sup>8</sup> 𐬍 𐬎<br/> <sup>9</sup> 𐬏 𐬐<br/> <sup>10</sup> 𐬑 𐬒<br/> <sup>11</sup> 𐬓 𐬔<br/> <sup>12</sup> 𐬕 𐬖<br/> <sup>13</sup> 𐬗 𐬘<br/> <sup>14</sup> 𐬙 𐬚<br/> <sup>15</sup> 𐬛 𐬜<br/> <sup>16</sup> 𐬝 𐬞<br/> <sup>17</sup> 𐬟 𐬠<br/> <sup>18</sup> 𐬡 𐬢<br/> <sup>19</sup> 𐬣 𐬤<br/> <sup>20</sup> 𐬥 𐬦<br/> <sup>21</sup> 𐬧 𐬨<br/> <sup>22</sup> 𐬩 𐬪<br/> <sup>23</sup> 𐬫 𐬬<br/> <sup>24</sup> 𐬭 𐬮<br/> <sup>25</sup> 𐬯 𐬰<br/> <sup>26</sup> 𐬱 𐬲<br/> <sup>27</sup> 𐬳 𐬴<br/> <sup>28</sup> 𐬵 𐬶<br/> <sup>29</sup> 𐬷 𐬸<br/> <sup>30</sup> 𐬹 𐬺<br/> <sup>31</sup> 𐬻 𐬼<br/> <sup>32</sup> 𐬽 𐬾<br/> <sup>33</sup> 𐬿 𐬀<br/> <sup>34</sup> 𐬁 𐬂<br/> <sup>35</sup> 𐬃 𐬄<br/> <sup>36</sup> 𐬅 𐬆<br/> <sup>37</sup> 𐬇 𐬈<br/> <sup>38</sup> 𐬉 𐬊<br/> <sup>39</sup> 𐬋 𐬌<br/> <sup>40</sup> 𐬍 𐬎<br/> <sup>41</sup> 𐬏 𐬐<br/> <sup>42</sup> 𐬑 𐬒<br/> <sup>43</sup> 𐬓 𐬔<br/> <sup>44</sup> 𐬕 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<sup>296</sup> 𐬍 𐬎<br/> <sup>297</sup> 𐬏 𐬐<br/> <sup>298</sup> 𐬑 𐬒<br/> <sup>299</sup> 𐬓 𐬔<br/> <sup>300</sup> 𐬕 𐬖<br/> <sup>301</sup> 𐬗 𐬘<br/> <sup>302</sup> 𐬙 𐬚<br/> <sup>303</sup> 𐬛 𐬜<br/> <sup>304</sup> 𐬝 𐬞<br/> <sup>305</sup> 𐬟 𐬠<br/> <sup>306</sup> 𐬡 𐬢<br/> <sup>307</sup> 𐬣 𐬤<br/> <sup>308</sup> 𐬥 𐬦<br/> <sup>309</sup> 𐬧 𐬨<br/> <sup>310</sup> 𐬩 𐬪<br/> <sup>311</sup> 𐬫 𐬬<br/> <sup>312</sup> 𐬭 𐬮<br/> <sup>313</sup> 𐬯 𐬰<br/> <sup>314</sup> 𐬱 𐬲<br/> <sup>315</sup> 𐬳 𐬴<br/> <sup>316</sup> 𐬵 𐬶<br/> <sup>317</sup> 𐬷 𐬸<br/> <sup>318</sup> 𐬹 𐬺<br/> <sup>319</sup> 𐬻 𐬼<br/> <sup>320</sup> 𐬽 𐬾<br/> <sup>321</sup> 𐬿 𐬀<br/> <sup>322</sup> 𐬁 𐬂<br/> <sup>323</sup> 𐬃 𐬄<br/> <sup>324</sup> 𐬅 𐬆<br/> <sup>325</sup> 𐬇 𐬈<br/> <sup>326</sup> 𐬉 𐬊<br/> <sup>327</sup> 𐬋 𐬌<br/> <sup>328</sup> 𐬍 𐬎<br/> <sup>329</sup> 𐬏 𐬐<br/> <sup>330</sup> 𐬑 𐬒<br/> <sup>331</sup> 𐬓 𐬔<br/> <sup>332</sup> 𐬕 𐬖<br/> <sup>333</sup> 𐬗 𐬘<br/> <sup>334</sup> 𐬙 𐬚<br/> <sup>335</sup> 𐬛 𐬜<br/> <sup>336</sup> 𐬝 𐬞<br/> <sup>337</sup> 𐬟 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<sup>379</sup> 𐬳 𐬴<br/> <sup>380</sup> 𐬵 𐬶<br/> <sup>381</sup> 𐬷 𐬸<br/> <sup>382</sup> 𐬹 𐬺<br/> <sup>383</sup> 𐬻 𐬼<br/> <sup>384</sup> 𐬽 𐬾<br/> <sup>385</sup> 𐬿 𐬀<br/> <sup>386</sup> 𐬁 𐬂<br/> <sup>387</sup> 𐬃 𐬄<br/> <sup>388</sup> 𐬅 𐬆<br/> <sup>389</sup> 𐬇 𐬈<br/> <sup>390</sup> 𐬉 𐬊<br/> <sup>391</sup> 𐬋 𐬌<br/> <sup>392</sup> 𐬍 𐬎<br/> <sup>393</sup> 𐬏 𐬐<br/> <sup>394</sup> 𐬑 𐬒<br/> <sup>395</sup> 𐬓 𐬔<br/> <sup>396</sup> 𐬕 𐬖<br/> <sup>397</sup> 𐬗 𐬘<br/> <sup>398</sup> 𐬙 𐬚<br/> <sup>399</sup> 𐬛 𐬜<br/> <sup>400</sup> 𐬝 𐬞<br/> <sup>401</sup> 𐬟 𐬠<br/> <sup>402</sup> 𐬡 𐬢<br/> <sup>403</sup> 𐬣 𐬤<br/> <sup>404</sup> 𐬥 𐬦<br/> <sup>405</sup> 𐬧 𐬨<br/> <sup>406</sup> 𐬩 𐬪<br/> <sup>407</sup> 𐬫 𐬬<br/> <sup>408</sup> 𐬭 𐬮<br/> <sup>409</sup> 𐬯 𐬰<br/> <sup>410</sup> 𐬱 𐬲<br/> <sup>411</sup> 𐬳 𐬴<br/> <sup>412</sup> 𐬵 𐬶<br/> <sup>413</sup> 𐬷 𐬸<br/> <sup>414</sup> 𐬹 𐬺<br/> <sup>415</sup> 𐬻 𐬼<br/> <sup>416</sup> 𐬽 𐬾<br/> <sup>417</sup> 𐬿 𐬀<br/> <sup>418</sup> 𐬁 𐬂<br/> <sup>419</sup> 𐬃 𐬄<br/> <sup>420</sup> 𐬅 𐬆<br/> <sup>421</sup> 𐬇 𐬈<br/> <sup>422</sup> 𐬉 𐬊<br/> <sup>423</sup> 𐬋 𐬌<br/> <sup>424</sup> 𐬍 𐬎<br/> <sup>425</sup> 𐬏 𐬐<br/> <sup>426</sup> 𐬑 𐬒<br/> <sup>427</sup> 𐬓 𐬔<br/> <sup>428</sup> 𐬕 𐬖<br/> <sup>429</sup> 𐬗 𐬘<br/> <sup>430</sup> 𐬙 𐬚<br/> <sup>431</sup> 𐬛 𐬜<br/> <sup>432</sup> 𐬝 𐬞<br/> <sup>433</sup> 𐬟 𐬠<br/> <sup>434</sup> 𐬡 𐬢<br/> <sup>435</sup> 𐬣 𐬤<br/> <sup>436</sup> 𐬥 𐬦<br/> <sup>437</sup> 𐬧 𐬨<br/> <sup>438</sup> 𐬩 𐬪<br/> <sup>439</sup> 𐬫 𐬬<br/> <sup>440</sup> 𐬭 𐬮<br/> <sup>441</sup> 𐬯 𐬰<br/> <sup>442</sup> 𐬱 𐬲<br/> <sup>443</sup> 𐬳 𐬴<br/> <sup>444</sup> 𐬵 𐬶<br/> <sup>445</sup> 𐬷 𐬸<br/> <sup>446</sup> 𐬹 𐬺<br/> <sup>447</sup> 𐬻 𐬼<br/> <sup>448</sup> 𐬽 𐬾<br/> <sup>449</sup> 𐬿 𐬀<br/> <sup>450</sup> 𐬁 𐬂<br/> <sup>451</sup> 𐬃 𐬄<br/> <sup>452</sup> 𐬅 𐬆<br/> <sup>453</sup> 𐬇 𐬈<br/> <sup>454</sup> 𐬉 𐬊<br/> <sup>455</sup> 𐬋 𐬌<br/> <sup>456</sup> 𐬍 𐬎<br/> <sup>457</sup> 𐬏 𐬐<br/> <sup>458</sup> 𐬑 𐬒<br/> <sup>459</sup> 𐬓 𐬔<br/> <sup>460</sup> 𐬕 𐬖<br/> <sup>461</sup> 𐬗 𐬘<br/> <sup>462</sup> 𐬙 𐬚<br/> <sup>463</sup> 𐬛 𐬜<br/> <sup>464</sup> 𐬝 𐬞<br/> <sup>465</sup> 𐬟 𐬠<br/> <sup>466</sup> 𐬡 𐬢<br/> <sup>467</sup> 𐬣 𐬤<br/> <sup>468</sup> 𐬥 𐬦<br/> <sup>469</sup> 𐬧 𐬨<br/> <sup>470</sup> 𐬩 𐬪<br/> <sup>471</sup> 𐬫 𐬬<br/> <sup>472</sup> 𐬭 𐬮<br/> <sup>473</sup> 𐬯 𐬰<br/> <sup>474</sup> 𐬱 𐬲<br/> <sup>475</sup> 𐬳 𐬴<br/> <sup>476</sup> 𐬵 𐬶<br/> <sup>477</sup> 𐬷 𐬸<br/> <sup>478</sup> 𐬹 𐬺<br/> <sup>479</sup> 𐬻 𐬼<br/> <sup>480</sup> 𐬽 𐬾<br/> <sup>481</sup> 𐬿 𐬀<br/> <sup>482</sup> 𐬁 𐬂<br/> <sup>483</sup> 𐬃 𐬄<br/> <sup>484</sup> 𐬅 𐬆<br/> <sup>485</sup> 𐬇 𐬈<br/> <sup>486</sup> 𐬉 𐬊<br/> <sup>487</sup> 𐬋 𐬌<br/> <sup>488</sup> 𐬍 𐬎<br/> <sup>489</sup> 𐬏 𐬐<br/> <sup>490</sup> 𐬑 𐬒<br/> <sup>491</sup> 𐬓 𐬔<br/> <sup>492</sup> 𐬕 𐬖<br/> <sup>493</sup> 𐬗 𐬘<br/> <sup>494</sup> 𐬙 𐬚<br/> <sup>495</sup> 𐬛 𐬜<br/> <sup>496</sup> 𐬝 𐬞<br/> <sup>497</sup> 𐬟 𐬠<br/> <sup>498</sup> 𐬡 𐬢<br/> <sup>499</sup> 𐬣 𐬤<br/> <sup>500</sup> 𐬥 𐬦<br/> <sup>501</sup> 𐬧 𐬨<br/> <sup>502</sup> 𐬩 𐬪<br/> <sup>503</sup> 𐬫 𐬬<br/> <sup>504</sup> 𐬭 𐬮<br/> <sup>505</sup> 𐬯 𐬰<br/> <sup>506</sup> 𐬱 𐬲<br/> <sup>507</sup> 𐬳 𐬴<br/> <sup>508</sup> 𐬵 𐬶<br/> <sup>509</sup> 𐬷 𐬸<br/> <sup>510</sup> 𐬹 𐬺<br/> <sup>511</sup> 𐬻 𐬼<br/> <sup>512</sup> 𐬽 𐬾<br/> <sup>513</sup> 𐬿 𐬀<br/> <sup>514</sup> 𐬁 𐬂<br/> <sup>515</sup> 𐬃 𐬄<br/> <sup>516</sup> 𐬅 𐬆<br/> <sup>517</sup> 𐬇 𐬈<br/> <sup>518</sup> 𐬉 𐬊<br/> <sup>519</sup> 𐬋 𐬌<br/> <sup>520</sup> 𐬍 𐬎<br/> <sup>521</sup> 𐬏 𐬐<br/> <sup>522</sup> 𐬑 𐬒<br/> <sup>523</sup> 𐬓 𐬔<br/> <sup>524</sup> 𐬕 𐬖<br/> <sup>525</sup> 𐬗 𐬘<br/> <sup>526</sup> 𐬙 𐬚<br/> <sup>527</sup> 𐬛 𐬜<br/> <sup>528</sup> 𐬝 𐬞<br/> <sup>529</sup> 𐬟 𐬠<br/> <sup>530</sup> 𐬡 𐬢<br/> <sup>531</sup> 𐬣 𐬤<br/> <sup>532</sup> 𐬥 𐬦<br/> <sup>533</sup> 𐬧 𐬨<br/> <sup>534</sup> 𐬩 𐬪<br/> <sup>535</sup> 𐬫 𐬬<br/> <sup>536</sup> 𐬭 𐬮<br/> <sup>537</sup> 𐬯 𐬰<br/> <sup>538</sup> 𐬱 𐬲<br/> <sup>539</sup> 𐬳 𐬴<br/> <sup>540</sup> 𐬵 𐬶<br/> <sup>541</sup> 𐬷 𐬸<br/> <sup>542</sup> 𐬹 𐬺<br/> <sup>543</sup> 𐬻 𐬼<br/> <sup>544</sup> 𐬽 𐬾<br/> <sup>545</sup> 𐬿 𐬀<br/> <sup>546</sup> 𐬁 𐬂<br/> <sup>547</sup> 𐬃 𐬄<br/> <sup>548</sup> 𐬅 𐬆<br/> <sup>549</sup> 𐬇 𐬈<br/> <sup>550</sup> 𐬉 𐬊<br/> <sup>551</sup> 𐬋 𐬌<br/> <sup>552</sup> 𐬍 𐬎<br/> <sup>553</sup> 𐬏 𐬐<br/> <sup>554</sup> 𐬑 𐬒<br/> <sup>555</sup> 𐬓 𐬔<br/> <sup>556</sup> 𐬕 𐬖<br/> <sup>557</sup> 𐬗 𐬘<br/> <sup>558</sup> 𐬙 𐬚<br/> <sup>559</sup> 𐬛 𐬜<br/> <sup>560</sup> 𐬝 𐬞<br/> <sup>561</sup> 𐬟 𐬠<br/> <sup>562</sup> 𐬡 𐬢<br/> <sup>563</sup> 𐬣 </p> |
|---|

#### 4 Specimens of Reading.

(To be read from right to left.)

|           |                |          |       |
|-----------|----------------|----------|-------|
| Acil      | Vahistato      | Vahn     | Anhem |
| Ahuat     | Ahmah          | Uatoh    | Patah |
| Ashim.    | Vahishti       | Ashai    |       |
| Atih      | Vairyoh        | Aha      | Yatih |
| Hachā     | Ashūchī        | Ratus    |       |
| Mansuh    | Dazāh          | Vaphēns  |       |
| Aghēna    | Slynothanām    |          |       |
| Ahurā     | Khabut hromōhā | Mardāi   |       |
| Vaghtrem. | Dulaḡ          | Dregubyō | Yin A |
| Yoghē     | Āar            | Hātām    | Yoghē |
| Ahurō     | Masūho         | Vaghō    | Paiti |
| Hachā     | Ashāt          | Vaethā   |       |
| Tāpoh     | Yēoplēmehā     |          |       |
| Yucanuidā | Tioyehā        |          |       |

<sup>1</sup>The transliterated form should be read from left to right, each word.



5. An Avesta word may begin with any letter, except  $\text{𐬨}$ ,  $\text{𐬢}$ ,  $\text{𐬵}$ ,  $\text{𐬶}$ ,  $\text{𐬷}$ . There are no words beginning with  $\text{𐬢}$ ,  $\text{𐬢}$ , except  $\text{𐬢𐬵}$ ,  $\text{𐬢𐬶}$ ,  $\text{𐬢𐬷}$ ,  $\text{𐬢𐬸}$ . A complete word may end in any vowel, except  $\text{𐬢}$ ,  $\text{𐬢}$  ( $\text{𐬢}$ ), or in one of the consonants  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ . Words do not end in more than two consonants.

### Vowels.\*

6. Of the 12 vowels already mentioned,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$  are short; and  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$  are long.  $\text{𐬢}$  is pronounced between  $\text{𐬢}$  and  $\text{𐬢}$ ; neither too short nor too long. It is sometimes called the  $\text{𐬢}$  of *gūm*, since it is a modification of  $\text{𐬢}$  or  $\text{𐬢}$  after  $\text{𐬢}$ .

Besides these, there are 18 conjunct vowels<sup>†</sup>—viz.,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ .

7.  $\text{𐬢}$  or  $\text{𐬢}$ ,  $\text{𐬢}$  or  $\text{𐬢}$ , and  $\text{𐬢}$ , when followed by a heterogeneous vowel, are changed to  $\text{𐬢}$ ,  $\text{𐬢}$  and  $\text{𐬢}$ , respectively, called semi-vowels.

### RULES OF EUPHONY (*Sandhi*).

#### Contact of Final and Initial Homogeneous Vowels.

8. Homogeneous vowels, in Sanskrit and in Avesta (except  $\text{𐬢} + \text{𐬢}$ ),

\* All vowels are considered to be sonant or soft letters.

† There are, in Avesta, strictly speaking, no diphthongs (i.e., the union of two vowels in one sound) as we have in Sanskrit, viz.,

$\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ,  $\text{𐬢}$ ; these are represented by  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ ,  $\text{𐬢𐬢}$ , respectively.

‡ Mark, that  $\text{𐬢}$  is pronounced *ko*, and not *ku*.

concerning at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short.<sup>1</sup> II. 9.

$\text{अ} + \text{अ} = \text{अः}$ . अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ;  $\text{अ} + \text{अ} = \text{अः}$ .

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

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$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = आ; अ,  $\text{अ} + \text{अ} = \text{अः}$ ; अ + अ = अः.

$i + i = i$ ;  $u + u = u$ ; e.g.,  $पुनः + पुनः पुनः = पुनः पुनः पुनः$ ;  $+ पुनः पुनः$   
 $अपुनः पुनः = अपुनः पुनः पुनः पुनः$ ;  $अपुनः पुनः पुनः =$  originally,  $अ + पुनः पुनः$   
 $अपु + (see अ) पुनः पुनः = अपुनः पुनः पुनः$  Vaidika 3, 19, 20).

अग्नि + इह = अग्नीह. इति + इहम् = इतीहम्.

$e + e = e$   $i + i = i$ ; e.g.,  $पु + पु = पु$   $पु + पु = पु$

$e + i = e$   $i + i = i$ ; as,  $पु + पु + पु = पु + पु$ . अग्नि + इहम् = अग्नीहम्.

$e + e = e$   $i + i = i$ ; as, मग्नि + इह = मग्नीह.

Similarly,  $i + i = i$   $u + u = u$ ; as,  $अपु + पु = अपु + पु$   
 $पु + पु = पु + पु$ ;  $पु + पु = पु + पु$  as,  $पु + पु = पु + पु$ .

$पु + पु = पु$   $पु + पु = पु$ .

$पु + पु = पु$   $पु + पु = पु$   $पु + पु = पु$   $पु + पु = पु$ .

$पु + पु = पु$   $पु + पु = पु$ .

B. There is no separate vowel sign for the lengthened form of  $i$ , corresponding to the Sanskrit  $इ$ , but, in several instances, the same vowel ( $i$ ) is substituted for  $इ$ ; as,  $पु + पु = पु$  to fill;  $पु + पु = पु$  to tear;  $पु + पु = पु$  to grow old;  $पु + पु = पु$  in praise. In Sanskrit  $पु + पु = पु$ ; e.g.,  $पु + पु = पु$ .

### Contact of Final and Initial Dissimilar Vowels.

10. When a word or its component part ends in  $अ$ , and the following begins with  $अ$ ,  $इ$ , or  $उ$ , as  $पु + पु$ ,  $अ$  is changed to  $पु$ ,  $इ$  to  $पु$ , and  $उ$  to  $पु$ . But in Sanskrit any two vowels coalesce into one, except  $अ + इ$ , which is changed to  $अ$ . e.g.,

Exceptions:  $पु + पु = पु + पु$ ;  $पु + पु = पु + पु$  (originally,  $पु + पु = पु$ ).



१ + अ = ऋ, अ + इ = ए, अ, अ + उ + अ = अ + उ ऋ, अ + अ  
 अ + अ = अ + अ अ + अ; (अ + अ) + अ = (अ + अ) अ + अ; अ + अ + अ + अ  
 (अ + अ) + अ = (अ + अ) अ + अ + अ + अ. अ + अ + अ = अ + अ + अ.

२ + अ = २, ३ (before the final अ or अ). अ + इ = ए, अ, अ + अ  
 अ + अ = अ + अ; अ + अ = अ + अ. अ + अ + अ = अ + अ + अ.

३ + अ = ३, अ + इ = ए, अ, अ + अ + अ = अ + अ + अ + अ;  
 अ + अ + अ = अ + अ + अ. अ + अ = अ + अ.

४ + अ = ४, अ + अ = अ + अ.

५ + अ = ५, अ + अ or अ + अ = अ + अ; अ + अ + अ = अ + अ + अ.

11. When a word or its component part ends in अ, and the following begins with अ-अ, अ-अ or अ-अ, अ-अ is changed to अ, अ-अ to अ, and अ-अ to अ. In Sanskrit the changes are as follow:—

१ + अ = अ, अ + इ = ए, अ, अ + अ = अ + अ, अ + अ + अ = अ + अ + अ;  
 अ + अ + अ = अ + अ + अ; अ + अ + अ = अ + अ + अ.

Note.—Before अ, अ or अ, अ is changed to अ; अ, अ + अ + अ = अ + अ + अ + अ; अ + अ + अ = अ + अ + अ + अ; अ + अ + अ = अ + अ + अ + अ.

Sometimes, though seldom, अ + अ is changed to अ; e.g., अ + अ + अ = अ + अ + अ + अ; also अ + अ + अ (originally, अ + अ + अ lying utterance).

Note.—The coalescence of अ + अ, अ + अ, or अ + अ is also अ; Sans. अ + अ or अ + अ = अ; अ, अ + अ + अ = अ + अ + अ; अ + अ + अ = अ + अ + अ; अ + अ + अ = अ + अ + अ + अ.



အါ + ဂရသ = အါဂရသ; ဒါ + ဘက = ဒါဘက.

အရသ + ခါသါ = အရသခါသါ; ဘဂါ + ခာဘ = ဘဘဂါ.

သ + ခါမ္ဘမ္ဘ = သခါမ္ဘမ္ဘ; similarly, သာဂရသဂါ, သာဂရသမ္ဘ, သာဝဇ္ဇာမ္ဘ, သာဝဇ္ဇာမ္ဘ, &c.

အရုပ္ပ + ကပ္ပရဗ္ဗာ = အရုပ္ပကပ္ပရဗ္ဗာ; similarly, -ရဗ္ဗာမ္ဘ  
 အပ္ပကပ္ပာ = အပ္ပကပ္ပ + ကပ္ပရဗ္ဗာ; အပ္ပကပ္ပာမ္ဘ = ကပ္ပာမ္ဘ  
 အပ္ပကပ္ပာ +

အဗ္ဗာ + ဗာ = အဗ္ဗာဗာ; ဗု + ဝါရ = ဗုဝါရ;

ဂရုပ္ပာ + ဝါရ = ဂရုပ္ပာဝါရ; ဘု + ဘဂါ = ဘုဘဂါ.

အဗ္ဗာ + ဗာ = အဗ္ဗာဗာ; အါသ + ဂရသ = အါသာဂရသ; ဗာ + ဗာ  
 = ဗာဗာ; ဗာ + ဝါသ = ဗာဝါသ

ဂ + ဂသ = ဂဂသ; ဂ + ဂရသ = ဂဂရသ; ဘု + ဗာ = ဘုဘာ.

ဂါ + ဂ + ဂသ = ဂါဂဂသ; အဗ္ဗာ + ဂသ = အဗ္ဗာဂသ;  
 ဗ + ဝါရ = ဗဝါရ (originally, ဗာဝါရ; an euphonic  
 change of ဗာဝါရ to ဗဝါရ)

က + ကသ = ကကသ; က + ဂသ = ကဂသ (orig., ကာဂသ)

Exception: - ဂရုပ္ပာမ္ဘာ - ဂရုပ္ပာမ္ဘာ Yl. 5, 102, well-laid (Darmes.)

အါသ + ကါ = အါသကါ; ဂရုပ္ပာမ္ဘာမ္ဘာ (= ... + ဂါမ္ဘာ)

အပ္ပ + ကါမ္ဘာ = အပ္ပကါမ္ဘာ

အရုပ္ပ + ကါမ္ဘာ = အရုပ္ပကါမ္ဘာ

အရုပ္ပ + ကါမ္ဘာ + သ + ခါ = အရုပ္ပကါမ္ဘာသခါ

Exception: - ဂရုပ္ပာ large, great.

ဗု + သ + ခါမ္ဘာ = ဗုသခါမ္ဘာ



$\text{अ} + \text{अल} = \text{आल}$ ;  $\text{अ} + \text{अलमम} = \text{आलमम}$ ;  $\text{अ} + \text{अलल}$   
 $= \text{आलल}$

$\text{अल} + \text{अल} = \text{अलल}$ ;  $\text{अल} + \text{अलल} = \text{अललल}$

$\text{अल} + \text{अलल} = \text{अललल}$ ;  $\text{अल} + \text{अल} = \text{अलल}$

$\text{अ} + \text{अल} = \text{आल}$  (see Fragments, II, 2.)

$\text{अ} + \text{अलमम} = \text{आलमम}$ ;  $\text{अ} + \text{अलल} = \text{आलल}$

$\text{अलमम} + \text{अल} + \text{अल} = \text{अलममलल} = \text{अलमलल}$  (see

$\text{अल} + \text{अल}$  to rise; to go forward);  $\text{अल} + \text{अल} = \text{अलल}$ .

$\text{अ} + \text{अल} + \text{अल} = \text{आलल}$

$\text{अल} + \text{अल} = \text{अलल}$

$\text{अलल} = \text{orig.}$ ,  $\text{अललल} = \text{अलल} + \text{अल} + \text{अल}$ ; or,  $\text{अल} + \text{अल}$

(see Webster, YL 13, 25);  $\text{अल} + \text{अल} = \text{अलल}$ .

$\text{अ} + \text{अल} = \text{अल}$  (as,  $\text{अल} + \text{अल}$ ,  $\text{अल} + \text{अल}$ )

$\text{अ} + \text{अल} = \text{अल}$  (see YL 8, 11; YL 10, 55).

### Guna and Vriddhi.

13. When  $\text{अ}$ ,  $\text{इ}$ ,  $\text{उ}$ ,  $\text{ऋ}$  and  $\text{ए}$  are changed to  $\text{आ}$ ,  $\text{गुण}$ ,  $\text{अ}$  and  $\text{अ}$ , respectively, the modification is called the guna of the vowel.

When  $\text{अ}$ ,  $\text{इ}$ ,  $\text{उ}$ ,  $\text{ऋ}$  and  $\text{ए}$  are changed to  $\text{आ}$ ,  $\text{गुण}$ ,  $\text{अ}$  and  $\text{अ}$ , respectively, the variation is termed the vriddhi of that vowel. In other words, the guna is effected by placing  $\text{अ}$  immediately before the affixable vowels (except  $\text{अ}$ ), and vriddhi by  $\text{अ}$ , and then coalescing the two according to the rules of Sandhi mentioned above. The relation of the guna and vriddhi vowels and syllables to the simple vowels will appear from the following table:—

|              |              |                |              |              |
|--------------|--------------|----------------|--------------|--------------|
| Simple Vowel | $\text{अ}$ अ | $\text{इ}$ इ   | $\text{उ}$ उ | $\text{ए}$ ए |
| Guna         | $\text{अ}$ अ | $\text{गुण}$ इ | $\text{अ}$ उ | $\text{अ}$ ए |
| Vriddhi      | $\text{अ}$ अ | $\text{अ}$ इ   | $\text{अ}$ उ | $\text{अ}$ ए |

















(6).—The end-terminations ᄃᆞᆫ and ᄃᆞᆫ always substitute for the preceding ᄃᆞᆫ (ᄃᆞᆫ); as, ᄃᆞᆫᄃᆞᆫ (originally, ᄃᆞᆫ + ᄃᆞᆫᄃᆞᆫ); ᄃᆞᆫᄃᆞᆫ (orig., ᄃᆞᆫ + ᄃᆞᆫᄃᆞᆫ), &c.

(7).—Final ᄃᆞᆫ is euphonicaly changed to ᄃᆞᆫ, except when followed by the enclitic particle ᄃᆞᆫ or ᄃᆞᆫ; as, -ᄃᆞᆫᄃᆞᆫ, ᄃᆞᆫᄃᆞᆫ, but, ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ; ᄃᆞᆫᄃᆞᆫᄃᆞᆫ, but ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ; ᄃᆞᆫᄃᆞᆫᄃᆞᆫ, ᄃᆞᆫᄃᆞᆫᄃᆞᆫ, -ᄃᆞᆫᄃᆞᆫ ᄃᆞᆫᄃᆞᆫ, but, ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ.

20. 乙.—(1) Final ᄃᆞᆫ is always changed to 乙, except when followed by the enclitic particle ᄃᆞᆫ or ᄃᆞᆫ; as, 乙ᄃᆞᆫᄃᆞᆫᄃᆞᆫ (orig., ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ); 乙ᄃᆞᆫᄃᆞᆫ (orig., ᄃᆞᆫᄃᆞᆫᄃᆞᆫ); but, ᄃᆞᆫᄃᆞᆫᄃᆞᆫ, ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ, ᄃᆞᆫᄃᆞᆫᄃᆞᆫ, ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ.

(2).—Initial ᄃᆞᆫ, ᄃᆞᆫ or ᄃᆞᆫ, when followed by a syllable containing 乙, ᄃᆞᆫ or ᄃᆞᆫ, changes its ᄃᆞᆫ to 乙; as, 乙ᄃᆞᆫᄃᆞᆫ (orig., ᄃᆞᆫᄃᆞᆫᄃᆞᆫ); similarly, 乙ᄃᆞᆫᄃᆞᆫ, 乙ᄃᆞᆫᄃᆞᆫ, Sans. ᄃᆞᆫ; ᄃᆞᆫᄃᆞᆫ, 乙ᄃᆞᆫᄃᆞᆫ, Sans. ᄃᆞᆫ; 乙ᄃᆞᆫᄃᆞᆫ, ᄃᆞᆫᄃᆞᆫᄃᆞᆫ.

(3).—A medial ᄃᆞᆫ or ᄃᆞᆫ is occasionally changed to 乙 in the dialect; as, 乙ᄃᆞᆫᄃᆞᆫᄃᆞᆫ (orig., 乙ᄃᆞᆫᄃᆞᆫᄃᆞᆫ); ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ (orig., ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ); ᄃᆞᆫᄃᆞᆫᄃᆞᆫ (orig., ᄃᆞᆫᄃᆞᆫᄃᆞᆫ).

(4).—Final ᄃᆞᆫ (or ᄃᆞᆫᄃᆞᆫ) changes, in most cases, the preceding

\* Sometimes, a medial ᄃᆞᆫ is also changed to 乙; as, ᄃᆞᆫᄃᆞᆫᄃᆞᆫ (orig., ᄃᆞᆫᄃᆞᆫᄃᆞᆫ); ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ (orig., ᄃᆞᆫᄃᆞᆫᄃᆞᆫᄃᆞᆫ).





တၢ်မ့ၢ်, နတၢ်မ့ၢ်, နတၢ်မ့ၢ်, နတၢ်မ့ၢ်, နတၢ်မ့ၢ်  
 တၢ်မ့ၢ်, တၢ်မ့ၢ်, တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်), &c.

(3).—Sometimes, though rarely, a medial 𑜀 is a substitute for 𑜂; e.g., 𑜀တၢ်မ့ၢ်-တၢ်မ့ၢ် approach, arrival (cf. တၢ်မ့ၢ်-တၢ်မ့ၢ်); 𑜀တၢ်မ့ၢ် darkness (orig., 𑜀တၢ်မ့ၢ်)

## Changes of Vowels.

22. The original vowels in words are, in several cases, substituted for different ones, viz.:— 𑜀 for 𑜂, 𑜃, 𑜄. Examples, တၢ်မ့ၢ် (rt. တၢ်မ့ၢ်); တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်); တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်), တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်).

𑜀 for 𑜂, 𑜃, 𑜄, 𑜅. Examples, တၢ်မ့ၢ် (rt. တၢ်မ့ၢ်); တၢ်မ့ၢ် (rt. တၢ်မ့ၢ်); တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်); တၢ်မ့ၢ် (rt. တၢ်မ့ၢ်)

𑜂 for 𑜀, 𑜂, 𑜃, 𑜄. Examples, တၢ်မ့ၢ် (rt. တၢ်မ့ၢ်); တၢ်မ့ၢ် (rt. တၢ်မ့ၢ်); တၢ်မ့ၢ် (rt. တၢ်မ့ၢ်); တၢ်မ့ၢ် (rt. တၢ်မ့ၢ်).

## Insertion of Redundant Vowels.

23. Occasionally, redundant vowels are inserted in words. These are 𑜀, 𑜂, 𑜃, 𑜄, 𑜅, 𑜆, 𑜇. Examples:—

𑜀-တၢ်မ့ၢ် (originally, တၢ်မ့ၢ် Sans 𑜀)  
 𑜀-တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်+တၢ်မ့ၢ်); တၢ်မ့ၢ်  
 တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်+တၢ်မ့ၢ်).  
 တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်).  
 တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်).  
 တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်).  
 တၢ်မ့ၢ် (orig., တၢ်မ့ၢ်).





# 26: CLASSIFICATION OF CONSONANTS.

| Sound of hard consonants. |             |           |           |             | Sound of soft consonants. |        |           |             |     |
|---------------------------|-------------|-----------|-----------|-------------|---------------------------|--------|-----------|-------------|-----|
|                           | Unaspirate. | Aspirate. | Sibilant. | Unaspirate. | Aspirate.                 | Nasal. | Sibilant. | Semi-vowel. |     |
| Guttural.....             | क           | ख, ग, घ   | ...       | च           | छ                         | ङ      | ...       | ...         | ... |
| Palatal.....              | ज           | ...       | झ         | झ           | ...                       | ञ      | झ         | ...         | ... |
| Lingual.....              | ...         | ...       | श, ष, स   | ...         | ...                       | ...    | ...       | ...         | ... |
| Dental.....               | त, थ        | द         | ...       | त           | द                         | ड      | त         | ...         | ... |
| Labial.....               | प           | फ         | ...       | प           | फ                         | ब      | ...       | ...         | ... |









అల; 'జ్జుక' ( Sans. ज्ञा ); 'జ్జుక' ( orig. జు+క ); అల ( = జు+ల ); అల ( orig. జు+ల ); అల ( from అల ), &c.

అ and ల, when preceded by జ or ఙ, insert వ before them : as, జ + అ = జవ; జ + ల = జవ; ఙ + అ = ఙవ; ఙ + ల = ఙవ; similarly, జల, జల, జల, జల, -జ, జ.

### Contact of Final and Initial Dentals.

29. Final క, ట, డ or ణ, before initial క, is changed to వ; as, క + క = వక; ట + క = వక; డ + క = వక; ణ + క = వక ( ఙ being dropped ); క + ణ = వక.

30. Final క, ట, డ or ణ, before initial ట or ణ, is generally changed to ట, sometimes to ణ; as, క + ట = ట; క + ణ = ణ; ట + ట = ట; ట + ణ = ణ; డ + ట = ట; డ + ణ = ణ.

OBSERVATION.—It will be seen from the above that, if two dentals come in contact, the first is changed to a hard or a soft sibilant, according as the following dental is hard or soft.

\* Note.—In these two examples (viz., జ్జుక and జ్జుక), the consonant ఙ, after aspirating the preceding letters క and ట, is itself changed to క. Exceptions:—జ్జుక, జ్జుక. ఙ and ఙ do not aspirate the initial క or ట; as, జ్జుక, జ్జుక, జ్జుక ( Yag. 4.1, 12 ).



$\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ .  
 $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ .

38. Final  $\text{ḥ}$ , before initial  $\text{ḥ}$  or  $\text{ḥ}$ , is changed to  $\text{ḥ}$ ;  
 as,  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  $\text{ḥ} + \text{ḥ} = \text{ḥ}$  (orig.,  $\text{ḥ} + \text{ḥ}$ ).

39. Final vowels (except  $\text{ḥ}$  and  $\text{ḥ}$ ) and consonants  
 mostly change the following  $\text{ḥ}$  to  $\text{ḥ}$ ; as,  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  
 $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  $\text{ḥ} + \text{ḥ} = \text{ḥ}$  (orig.,  $\text{ḥ} + \text{ḥ}$ );  $\text{ḥ} + \text{ḥ} = \text{ḥ}$  (orig.,  
 $\text{ḥ} + \text{ḥ}$ );  $\text{ḥ} + \text{ḥ} = \text{ḥ}$  (orig.,  $\text{ḥ} + \text{ḥ}$ ).

40. Final  $\text{ḥ}$  unites with initial  $\text{ḥ}$  to  $\text{ḥ}$ ; e. g.,  $\text{ḥ} + \text{ḥ} = \text{ḥ}$   
 (Gith.); similarly,  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ,  $\text{ḥ} + \text{ḥ} = \text{ḥ}$   
 (Gith., (orig.,  $\text{ḥ} + \text{ḥ}$ )).

41. Final  $\text{ḥ}$ , before  $\text{ḥ}$  or  $\text{ḥ}$ , is changed to  $\text{ḥ}$ ; e. g.,  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ,  
 $\text{ḥ} + \text{ḥ} = \text{ḥ}$ , &c.

42. Final  $\text{ḥ}$  unites with initial  $\text{ḥ}$  to  $\text{ḥ}$ ; e. g.,  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ .  
 $\text{ḥ} + \text{ḥ} = \text{ḥ}$ .

43. Final  $\text{ḥ}$  unites with initial  $\text{ḥ}$  to  $\text{ḥ}$ ; e. g.,  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  
 $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ .

44. Final  $\text{ḥ}$ ,  $\text{ḥ}$ ,  $\text{ḥ}$  or  $\text{ḥ}$  unites with  $\text{ḥ}$  to  $\text{ḥ}$ ; e. g.,  
 $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  $\text{ḥ} + \text{ḥ} = \text{ḥ}$ ;  
 $\text{ḥ} + \text{ḥ} = \text{ḥ}$ .

45. Initial  $\text{ḥ}$ , before final vowels (except  $\text{ḥ}$ ,  $\text{ḥ}$ ,  $\text{ḥ}$ ) and  $\text{ḥ}$ ,

3 is euphonicallly inserted before  $\text{ḥ}$ ; it has nothing to do  
 with the etymology. This will be fully explained hereafter.





— to 𐰇; as, 𐰇𐰢𐰪𐰸, (orig. 1+𐰇𐰢𐰪𐰸); similarly, 𐰇𐰢𐰪, 𐰇𐰢𐰪𐰸, 𐰇𐰢𐰪𐰸𐰢𐰪, 𐰇𐰢𐰪𐰸𐰢𐰪𐰪𐰸.

— to 𐰇; as, 𐰇𐰢𐰪𐰸𐰢𐰪𐰸 (orig. 1+𐰇𐰢𐰪𐰸𐰢𐰪𐰸); sometimes to 𐰇; as, 𐰇𐰢𐰪𐰸𐰢𐰪𐰸 (orig. 1+𐰇𐰢𐰪𐰸𐰢𐰪𐰸)

— (preceded by —) to 𐰇 or 𐰢; as, 𐰇𐰢𐰪𐰸𐰢𐰪, 𐰇𐰢𐰪𐰸𐰢𐰪𐰸 (= 1+ 𐰇𐰢𐰪𐰸𐰢𐰪𐰸); 𐰇𐰢𐰪, 𐰇𐰢𐰪 (= 1+ 𐰇𐰢𐰪)

Final 𐰇 or 𐰢 changes the preceding — to 𐰇, sometimes to 𐰢; as, 𐰇𐰢𐰪𐰸, 𐰇𐰢𐰪𐰸𐰢𐰪, 𐰇𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪 (orig. 𐰇𐰢𐰪𐰸...); 𐰇𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪 (orig. 𐰇𐰢𐰪𐰸...)

### Changes of penultimate —, —, 𐰇, 𐰇, 𐰇, and — before final 𐰇

48. Final 𐰇 changes its preceding—

— to 𐰇; as, 𐰇+𐰇𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪=𐰇𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪𐰸; 𐰇+𐰇𐰢𐰪𐰸𐰢𐰪=𐰇𐰢𐰪𐰸𐰢𐰪𐰸; sometimes to 𐰇; as, 𐰇𐰢𐰪𐰸𐰢𐰪 (also, 𐰇𐰢𐰪𐰸𐰢𐰪); 𐰇𐰢𐰪 (also, 𐰇𐰢𐰪); 𐰇𐰢𐰪𐰸𐰢𐰪 (also, 𐰇𐰢𐰪𐰸𐰢𐰪); 𐰇𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪, 𐰇𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪

— to 𐰇; as, 𐰇+𐰇𐰢𐰪𐰸𐰢𐰪=𐰇𐰢𐰪𐰸𐰢𐰪𐰸; 𐰇+𐰇𐰢𐰪𐰸𐰢𐰪=𐰇𐰢𐰪𐰸𐰢𐰪𐰸; similarly, 𐰇𐰢𐰪𐰸𐰢𐰪, 𐰇𐰢𐰪𐰸𐰢𐰪

𐰇 or 𐰇 to 𐰇; as, 𐰇+𐰇𐰢𐰪𐰸𐰢𐰪=𐰇𐰢𐰪𐰸𐰢𐰪𐰸; 𐰇+𐰇𐰢𐰪𐰸𐰢𐰪=𐰇𐰢𐰪𐰸𐰢𐰪𐰸; similarly, 𐰇𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪, 𐰇𐰢𐰪𐰸𐰢𐰪𐰸𐰢𐰪 (= 𐰇+ 𐰇...)

Initial 𐰇, after a final —, also changes the latter to 𐰇, sometimes to 𐰇; as, 𐰇𐰢𐰪+𐰇𐰢𐰪𐰸𐰢𐰪=𐰇𐰢𐰪𐰸𐰢𐰪𐰸; 𐰇𐰢𐰪+𐰇𐰢𐰪𐰸𐰢𐰪=𐰇𐰢𐰪𐰸𐰢𐰪𐰸.









𐬀𐬎𐬭𐬀𐬎𐬭𐬀); 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 (orig., 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀);  
but 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀, 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 YL 5, 120.

OBSERVATION B.—Occasionally, 𐬀 is substituted for 𐬀𐬎𐬭𐬀𐬎𐬭𐬀  
𐬀𐬎𐬭𐬀𐬎𐬭𐬀 (orig., 𐬀𐬎𐬭𐬀𐬎𐬭𐬀), Sans. नमः); 𐬀𐬎𐬭𐬀𐬎𐬭𐬀  
(fr. 𐬀𐬎𐬭𐬀𐬎𐬭𐬀; orig., 𐬀𐬎𐬭𐬀𐬎𐬭𐬀)

## Transmutation of the Avesta Consonants into Sanskrit and Persian.

57. As Sanskrit is very closely allied to the Avesta language, and as pure Persian, unmixed with any Arabic element, is a direct offshoot of the same, it will not be amiss, in this place, to compare the Avesta characters with those of Sanskrit and Persian, and illustrate them by examples. The rules, by which these letters are interchanged with Sanskrit and Persian, will greatly assist Avesta students in settling the meanings of many words with the aid of the lexicons now extant of these two languages, till a trustworthy and comprehensive Avesta dictionary is published.

𐬀=𐬀, 𐬀, 𐬀; 𐬀𐬎𐬭𐬀=𐬀𐬎𐬭𐬀, 𐬀=work; 𐬀𐬎𐬭𐬀𐬎𐬭𐬀=𐬀𐬎𐬭𐬀𐬎𐬭𐬀  
a wolf.

𐬀 (before an aspirating consonant)=𐬀, 𐬀, 𐬀; 𐬀𐬎𐬭𐬀𐬎𐬭𐬀=𐬀𐬎𐬭𐬀𐬎𐬭𐬀  
𐬀𐬎𐬭𐬀𐬎𐬭𐬀 to cry, to bewail; 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀=𐬀𐬎𐬭𐬀𐬎𐬭𐬀 a seed; 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀  
𐬀𐬎𐬭𐬀 strong. Comp. 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 strong-bodied.

𐬀 𐬀, 𐬀, 𐬀; 𐬀𐬎𐬭𐬀𐬎𐬭𐬀=𐬀𐬎𐬭𐬀𐬎𐬭𐬀, 𐬀𐬎𐬭𐬀𐬎𐬭𐬀 an ash; 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀  
an earthen pot.

𐬀𐬎𐬭𐬀𐬎𐬭𐬀=𐬀𐬎𐬭𐬀𐬎𐬭𐬀, 𐬀𐬎𐬭𐬀𐬎𐬭𐬀 night; 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀  
=𐬀𐬎𐬭𐬀 a dominion; 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀=𐬀𐬎𐬭𐬀𐬎𐬭𐬀 they bestow.

𐬀𐬎𐬭𐬀𐬎𐬭𐬀=𐬀𐬎𐬭𐬀, 𐬀𐬎𐬭𐬀𐬎𐬭𐬀=𐬀𐬎𐬭𐬀, 𐬀𐬎𐬭𐬀𐬎𐬭𐬀 sleep; 𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀  
𐬀𐬎𐬭𐬀 by one's own self.

Note.—Aspirate letters before 𐬀, 𐬀, 𐬀, 𐬀, 𐬀, 𐬀, 𐬀  
are to be substituted, in most cases, for the corresponding unaspirate ones in Sanskrit.





living; rt.  $\text{३५} = \text{३५}$ , to strike, to kill.

$\varphi = \frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \dots$  If  $\varphi = \frac{1}{2}$ ,  $\omega$  is the body,  $\log \omega = \frac{1}{2}$ ,  
1 is the Creator.

Note I.—This letter (ဝ) never comes at the end of a word or the first member of a compound, except when preceded by *သ* or *စ*; as, *သဝဏ်*, *သောဓိ*, *သင်္ခါ*, *သုဂ္ဂို*, — *သောသဝဏ်*, &c.

Name 2. — درو (past partic. pass.) = درو or درو; درو = درو  
 = درو درو brought; درو = درو درو bound; درو = درو  
 = درو درو done, &c.

$\text{पुत्र} = \text{son}$ ;  $\text{पुत्रः} = \text{having a son or children}$ ;  
 $\text{पुनरुक्त} = \text{return}$ ;  $\text{पुनः} = \text{any, at return}$ .

[illegible]

— ၂၃ — ၁၁. မြန်မာ့ပြည်သူ့ရေးရာ

[illegible]





for *h* in the nasal of its own class. In Avesta, under similar circumstances, *h* or *𐬨* is mostly used for *h*, *ch*, *q* and *g*; and *h* before labials, as *𐬨𐬀𐬭𐬀* a book; *𐬨𐬀𐬭𐬀* gold; *𐬨𐬀𐬭𐬀* learned; *𐬨𐬀𐬭𐬀* binding; *𐬨𐬀𐬭𐬀* trembling, &c. *𐬨𐬀𐬭𐬀*, *𐬨𐬀𐬭𐬀𐬭𐬀*, *𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀*, *𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀*, *𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀*, *𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀*, &c.

*𐬨* = *h*, *ch*, *q*, *g*; as, *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* a father; *𐬨* = *h* water; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* a protector; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* to fall; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* (Ved.) to seize or snatch from.

*𐬨* (before an aspirating consonant) = *h*, *ch*, *q*; as, *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* a question; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* an offspring. (forward.

*𐬨* = *h*, *ch*, *q*; as, *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* a hoof; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* a horn.

*𐬨* = *h*, *ch*, *q*; as, *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* intellect; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* to be; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* to bring; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* a remedy, a medicine.

*𐬨* = *h*, *ch*, *q*; as, *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* a mother; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* to speak; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* naked.

*𐬨* = *h*, *ch*, *q*; as, *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* barley, corn; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* to adore, to invoke.

*𐬨* = *h*, *ch*, *q*; as, *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* to empty; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* to fly; *𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* (initial *h* being dropped) a hero.

OBSERVATION.—In several instances, *h* is substituted for *h* in the same word; as, *𐬨𐬀𐬭𐬀*, *𐬨𐬀𐬭𐬀*, *𐬨𐬀𐬭𐬀*, *𐬨𐬀𐬭𐬀*.

As, *𐬨𐬀𐬭𐬀* a pair of graves; so, *𐬨𐬀𐬭𐬀* an elephant-keeper.

*𐬨𐬀𐬭𐬀* = *𐬨𐬀𐬭𐬀* (𐬨𐬀𐬭𐬀 = *𐬨𐬀𐬭𐬀*) to fall down.









உ-அம்மை (orig., அம்மை + உ) amplified, more; அம்மை (orig., அம்மை + உ) light (not-heavy), number.

உ-அம்மை (orig., அம்மை + உ) many times.

உ-அம்மை (originally, அம்மை) was அம்மை (for அம்மை) அம்மை abl. sing. of அம்மை).

உ-அம்மை (for அம்மை) both; அம்மை (orig., அம்மை) அம்மை trouble; அம்மை (for அம்மை) both. (thought)

உ-அம்மை (= அம்மை + அம்மை) killed; அம்மை (= அம்மை + அம்மை)

உ-அம்மை (= அம்மை + அம்மை) passed; அம்மை அம்மை அம்மை

(orig., அம்மை + அம்மை + அம்மை) married; அம்மை (for உ-அம்மை) Aumpe 1st Per. Sing. Participle; it. அம்மை to be. (rule)

உ-அம்மை (orig., அம்மை அம்மை அம்மை) mayal Then

உ-அம்மை (orig., அம்மை அம்மை) Rastin.

உ-அம்மை (orig., அம்மை அம்மை) male.

உ-அம்மை-அம்மை look, glance (it. அம்மை); அம்மை

(it. அம்மை) flowing.

உ-அம்மை (orig., அம்மை + அம்மை) a name.

உ-அம்மை (orig., அம்மை அம்மை) thou wilt obtain; அம்மை

(orig., அம்மை அம்மை) thou wilt strike.

### Transposition of letters.

60. In some instances, we come across words, in which letters change their places. Examples, அம்மை (in அம்மை அம்மை), from அம்மை to ask; அம்மை, from அம்மை (Sanz. அம்மை) to be extended; அம்மை, (it. அம்மை to kill); அம்மை (orig. அம்மை + அம்மை; it. அம்மை to become dry).









69. The bases<sup>1</sup> of nouns substantive and adjective are formed by adding certain suffixes to the root, the vowel of which is, in many cases, liable at the same time to be changed to its guṇa or vṛiddhi equivalent. These suffixes are called Primary (कृत) Suffixes;<sup>2</sup> and the bases so formed are called Primary Nominal Bases. Again, from the nominal bases so formed, other nominal bases are derived by means of other suffixes, called Secondary (सिद्ध) Suffixes;<sup>3</sup> and the bases so formed are called Secondary Nominal Bases: e.g.,

नरः (र. नृ), नरः (र. नृ), नरः (र. नृ),  
 मन्त्रः (र. मन्त्र), मन्त्रः (र. मन्त्र), &c., are primary nominal bases; while, नरः (र. नृ), मन्त्रः (र. मन्त्र), &c., are secondary nominal bases.

It should be noted then, that the nominal base is the crude or naked form of a noun which serves as the basis of its case inflexions; e.g., नरः, मन्त्रः, वृक्षः, &c.

CAUTION.—In the formation of nominal bases, when final radical letters combine with the initial letters of suffixes, the rules of euphonic changes (sandhi) must be observed.

## 70. List of Ordinary Primary (or कृत) Suffixes.<sup>4</sup>

Primary Suffixes.

Examples.

न

नरः

<sup>1</sup> Also called the crude bases or crude forms.

<sup>2</sup> A list of these suffixes is given below.

<sup>3</sup> Compare Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., p. 42.

<sup>4</sup> Observe that these suffixes, unless specified, are mostly employed to form adjectives and substantives *mas.* and *neut.*

<sup>1</sup> This suffix forms substantives, which generally denote the action or state expressed by the verbal root; e.g., नृ (नृ) regulation (र. नृ to govern); नृ action (र. नृ to do). In several instances, it is employed to form substantives denoting the agent; e.g., नृ a killer (र. नृ to kill). It generally changes the radical vowel to its guṇa or vṛiddhi substitute. This (न), as well as all other suffixes, ending in न, when





## Primary Suffixes.

## Examples.

|               |               |
|---------------|---------------|
| ¹) <b>ṣ</b>   | <b>ṣṣṣṣṣṣ</b> |
| ²) <b>ṣṣ</b>  | <b>ṣṣṣṣṣṣ</b> |
| <b>ṣṣṣ</b>    | <b>ṣṣṣṣṣṣ</b> |
| ³) <b>ṣ</b>   | <b>ṣṣṣṣṣṣ</b> |
| <b>ṣṣṣ</b>    | <b>ṣṣṣṣṣṣ</b> |
| <b>ṣ</b>      | <b>ṣṣṣṣṣṣ</b> |
| <b>ṣṣṣ</b>    | <b>ṣṣṣṣṣṣ</b> |
| ⁴) <b>ṣṣ</b>  | <b>ṣṣṣṣṣṣ</b> |
| ⁵) <b>ṣ</b>   | <b>ṣṣṣṣṣṣ</b> |
| <b>ṣṣṣ</b>    | <b>ṣṣṣṣṣṣ</b> |
| <b>ṣṣṣ</b>    | <b>ṣṣṣṣṣṣ</b> |
| ⁶) <b>ṣṣṣ</b> | <b>ṣṣṣṣṣṣ</b> |
| <b>ṣṣṣṣ</b>   | <b>ṣṣṣṣṣṣ</b> |

¹) Forms neuter substantives which are indeclinable; e. g.,

**ṣṣṣṣṣṣ**, **ṣṣṣṣṣṣ**, **ṣṣṣṣṣṣ**, **ṣṣṣṣṣṣ**, **ṣṣṣṣṣṣ**, **ṣṣṣṣṣṣ**

²) Generally forms agentive nouns.

³) Is forms (1) material nouns; as, **ṣṣṣṣṣṣ** the land, **ṣṣṣṣṣṣ** a fountain; (2) agentive nouns (orig., **ṣṣṣṣ**); as, **ṣṣṣṣṣṣ** wished, **ṣṣṣṣṣṣ** done.

⁴) Mostly forms agentive mat. substantives; as, **ṣṣṣṣṣṣ**, **ṣṣṣṣṣṣ**. Exception.—**ṣṣṣṣṣṣ** (sem.) a mother. Comp. Sans. **ṣ** in **ṣṣṣ**, **ṣṣṣ**. Exception.—**ṣṣṣ** (sem.) a mother.

⁵) Forms abstract feminine nouns; e. g., **ṣṣṣṣṣṣṣ** immortality.

## Primary Suffixes.

## Examples.

|      |               |
|------|---------------|
| ००   | ०००००         |
| ००   | ००००          |
| ०००  | ००००००        |
| ००   | ०००००         |
| ०००  | ००००००        |
| ०००० | ०००००००       |
| ००   | ००००००        |
| ०००  | ०००००० (mas.) |
| ०००  | ००००००        |
| ००   | ००००००        |

<sup>1</sup> Forms, with a few exceptions, a large number of feminine substantives, which denote the action or state expressed by the root; e. g., ०००००००, ००००००, ०००००००. Exceptions.—००००००, ००००००, ००००००० (mas.). Comp. Sans. *fit* in ००००, ०००००.

<sup>2</sup> ०००, ०००.—Mark that ००० is the same as ०००, ००, when preceded by ०० or ० is not changed to ००, though followed by ०, the aspirating letter (see p. 23). It mostly forms neuter substantives, which generally denote the instrument or means by which the action expressed by the root is accomplished; e. g., ००००००, ०००००, ०००००, ००००००००, &c. In some instances, it forms masculine and feminine nouns; e. g., ०००००, ०००००० (mas.); ००००००, ००००००, ०००००० (fem.). Comp. Sans. *va* in ०००, ००० (neut.).

<sup>3</sup> In most cases a soft form of ०००.

<sup>4</sup> A soft form of ००० (denoting the agent); sometimes, though rarely, ००० is used; e. g., ००००० (fem.) a daughter.





## 71. List of Ordinary Secondary ( or අතිර ) Suffixes.

*Secondary Suffixes.*

*Examples.*

|   |
|---|
| 1. <sup>1</sup> - <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> 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<sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> 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<sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> |
|---|

<sup>1</sup> Mostly forms adjectives and patronymics; sometimes, substantives; e. g., <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup>







## Compound Nominal Bases.

72. Primary and secondary nominal bases, participles, roots, numerals, reduplicative pronouns and particles may be compounded with primary and secondary nominal bases, participles and roots; and the compound bases formed in this manner have the power to express various relations, that exist between the objects or ideas denoted by their different members. These relations would have had to be expressed by two or more inflected words or by subordinate sentences, if the composition had not taken place;

e. g.,  $\text{राज्यस्य-पतिः}$  lord of the country (=  $\text{राज्यं पतिः}$ )  
 $\text{राज्यस्य-पतिः-सिंहः}$  having a steel helmet (=  $\text{सिंहं पतिः}$ )  
 $\text{सिंहः-पतिः}$  (.)

$\text{पति-पतिः}$  husband and man ( $\text{पतिः-पतिः}$  in the nominative case;  $\text{पति-पतिम्}$  in the accusative case).

73. Nominal bases ending in vowels, except  $\text{-अ}$  and  $\text{-इ}$ , when employed as first members, or when they form any but the last member of a compound, take in general no case terminations, but retain their crude forms unchanged, either a point (.) or a hyphen (-) being placed at the end of each word except the last; e. g.,

$\text{पति-पतिः}$ ,  $\text{पति-पतिः-पतिः}$ ,  $\text{पति-पतिः-पतिः-पतिः}$ ,  
 $\text{पति-पतिः-पतिः-पतिः-पतिः}$ ,  $\text{पति-पतिः-पतिः-पतिः-पतिः-पतिः}$ ,  
 $\text{पति-पतिः-पतिः-पतिः-पतिः-पतिः-पतिः}$ , &c. In several instances, final vowels of preceding members of compounds combine with the initial letters of succeeding members according to the rules of sandhi; e. g.,  $\text{पति-पतिः-पतिः}$  (orig.,  $\text{पति-पतिः-पतिः}$ )  
 $\text{पति-पतिः-पतिः-पतिः}$  (orig.,  $\text{पति-पतिः-पतिः-पतिः}$ );  $\text{पति-पतिः}$  (orig.,  $\text{पति-पतिः}$ )  
 $\text{पति-पतिः-पतिः}$  (orig.,  $\text{पति-पतिः-पतिः}$ )

\* This portion of compound nominal bases, from p. 52 to p. 53, is, with some slight variation, taken from Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.





သုတေသန (orig., သုတေ+သန); သမု-ဇေဇဇဇ  
 သမု- (orig., သမု+သဇဇဇ) သုတေသန-သုတေသန. nom.  
 (orig., သုတေသန-သုတေသန); သုတေသန-သုတေသန loc. (orig.,  
 သုတေသန+သုတေသန); သုတေသန-သုတေသန nom. (orig., +သုတေသ  
 သုတေသန)

76. Feminine adjectives, that qualify a following member in  
 the same compound, generally assume their masculine base,  
 e. g., သုတေသန-သုတေသန, သုတေသန-သုတေသန, သုတေသန-သုတေသန.

77. When သမု (a bull) becomes the first member of a com-  
 pound, it is, in several instances, changed to သမု; but if  
 followed by a word beginning with သ, it is shortened to သမု;  
 e. g., သမုသမုသမုသမု, သမုသမုသမု သမုသမုသမု; but  
 သမုသမုသမုသမုသမု (orig., သမုသမုသမုသမု+သမု).

In some cases သမု remains unchanged; e. g., သမုသမု,  
 သမုသမုသမု, သမုသမု, &c.

78. Nouns employed as last members of compounds generally  
 retain their bases unchanged; as, သမုသမု-သမုသမု, သမုသမု,  
 သမုသမု-သမုသမု, &c. But when a feminine noun ending in  
 သ, ခ, or နှ forms the last member of a determinative (သမုသမု)  
 compound, in which the first member governs the second member,  
 or of a relative (သမုသမု) compound, its final vowel is shortened;  
 as, သမုသမု-သမုသမုသမု (orig., သမုသမု) not singing the  
 Glāṇa: သမုသမုသမု (orig., သမုသမု), a sign of ill-intent;  
 သမုသမု-သမုသမုသမုသမု (orig., သမုသမု) a sharp or  
 flashing pointed; သမုသမု-သမုသမု (orig., သမုသမု) dry dust.

79. All compounded nominal bases may be divided into four  
 classes, viz.,

1. Determinative (or **सङ्गोप**) Compounds.
2. Attributive (or **वृत्तान्ति**) Compounds.
3. Copulative (or **सु**) Compounds.
4. Adverbial (or **अव्ययविभक्त**) Compounds.

80. "A **Tatpuruṣa** (**तत्पुरुष**) compound may, in general, be described as a compound, which denotes that which is expressed by its second member, determined or qualified by what is expressed by its first member. When the first member of a **Tatpuruṣa** stands in apposition to the second, so that, if the compound were dissolved, it would have to be expressed by a substantive or adjective agreeing in case with the second member, the **Tatpuruṣa**-compound is called a **Karmadhāraya**. Again, a **Karmadhāraya**-compound, the first member of which is a cardinal number, is called a **Dvigu**-compound. It will appear, then, that a **Tatpuruṣa**-compound, to which neither the term **Karmadhāraya** nor the term **Dvigu** is applicable, must, in general, be a compound, the first member of which, if the compound were dissolved, would be governed by the second member, and would have to be expressed by a word in an oblique case.\* Examples,—

**Tatpuruṣa only** :—**गुरुपुत्र-पुत्रः** the master of the house, (orig., **गुरुपुत्रः पुत्रः**).

**Karmadhāraya** :—**दीर्घ-युगलं** a long life.

**Dvigu** :—**दशमुद्रा-मुद्रा** ten pieces; **नवविश्व-मुद्रा** nine arrows; **अष्टविश्व-मुद्रा** eight characteristics.

81. "Tatpuruṣa-compounds in general may be called **Determinative** compounds; those **Tatpuruṣa**-compounds which are neither **Karmadhāraya** nor **Dvigu**, **Dependant Determinative** compounds. **Karmadhāraya**-compounds may be called **Appositional Determinative** compounds, and **Dvigu**-compounds, **Numeral Determinative** compounds.\*<sup>1</sup>

**Observation**.—A numeral determinative (**सङ्ख्य**) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (**वृत्तान्ति**) compound; e.g. **दशमुद्रा-मुद्रा** ten pieces (num. determ. comp.), **दशमुद्रा-मुद्रा** of

\* Vide Dr. Kaśhota's *Sanskrit Grammar*, 3rd Ed.





8. A past participle + a substantive; e. g.,  $\text{ਭਰਜਾਨਾ}$

$\text{ਭਰਜਾਨਾ}$  one who carries a corpse singly.

9. A root + a substantive; e. g.,  $\text{ਰਾਜਾ}$  the king who rules at his will.

10. A preposition + a substantive; e. g.,  $\text{ਪਾਣੀ}$  fit for drinking purposes. [water.]

11. A prefix + a substantive; e. g.,  $\text{ਦੁਸ਼ਮਣ}$  drought of

12. An adjective + a root; e. g.,  $\text{ਮਰਯਾਦਾ}$  one who kills a righteous person.

Appositional Determinative (ਅਧਿਕਾਰਕ) Compounds consist of—

Two substantives; e. g.,  $\text{ਪੁੱਤ੍ਰ-ਭਰਜਾਨਾ}$  a child like an Athavan;  $\text{ਸੁਭਾਸ਼-ਭਰਜਾਨਾ}$  a she-camel;  $\text{ਸੁਭਾਸ਼-ਭਰਜਾਨਾ}$  a she-asa.

An adjective + a substantive; e. g.,  $\text{ਸੁਭਾਸ਼-ਭਰਜਾਨਾ}$  proper or right food.

Observation.—An appositional determinative (ਅਧਿਕਾਰਕ) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (ਅਧਿਕਾਰਕ) compound; e. g.,  $\text{ਦੀਰਘ-ਭਰਜਾਨਾ}$  a long arm (appos. determ. comp.);  $\text{ਦੀਰਘ-ਭਰਜਾਨਾ}$  having long arms (attrib. comp.). Compare Sans.  $\text{ਮਹਾਬਾਹੁ}$ , a great arm (appos. determ. comp.);  $\text{ਮਹਾਬਾਹੁ}$ , having a great arm (attrib. comp.).

Two adjectives; e. g.,  $\text{ਸੁਭਾਸ਼-ਭਰਜਾਨਾ}$  wide-flowing.

An adjective + a present participle; e. g.,  $\text{ਦੁਸ਼ਮਣ-ਭਰਜਾਨਾ}$  crying out loudly.

<sup>1</sup> Originally,  $\text{ਭਰਜਾਨਾ} + \text{ਭਰਜਾਨਾ}$ ; » being euphonicly inserted (as » in  $\text{ਮੁਖਾਨਾ}$ ).

<sup>2</sup> Originally,  $\text{ਦੁਸ਼ਮਣ} + \text{ਦੁਸ਼ਮਣ}$ ;  $\text{ਦੁਸ਼ਮਣ} = \text{ਦੁਸ਼ਮਣ}$  speaking,  $\text{ਦੁਸ਼ਮਣ}$  to speak.



On nature of an adjective and assumes the gender of the word which expresses that of which the Bahavrihi-compound forms an attributive.<sup>vi</sup> Examples.

creature or things which have the seed of  
 sanctity; **مردی مسلح** one who has weapons of steel; **وایله**  
 (demon who can) in human shape.

Note.—Compare the Persian compounds *بهری، بیدل، بیدل*  
Attributive (बहुव्रीहि) compounds consist of—


Two substantives; e. g., *ابن الظلمة* the offspring (or  
born) of darkness. [having yellow hair.

An adjective + a substantive; e. g., —

Note.—Compare the Persian compounds پاک دامن, پاک دست, &c.  
پاک گویان, &c.

A substantive + an adjective; e. g., sublimity  
 denotum of purity. [see] [sublimity]

A reflexive pronoun + a substantive; e. g., *мы ourselves*

A numeral + a substantive; e. g.,  having nine knots. [*Japan*]

A preposition + a substantive; e.g. in the house well.

A prefix + a substantive; e. g., अस्त्र well-armed;  
अस्त्र sleepless.

A present participle + a substantive; e.g. -*gungu* 3rd)

عقودت with anorling betmen.

A past participle + a substantive; e.g., -thefallenleaves

والله اعلم <sup>with the banner uplifted</sup>

81. A Copulative (४१) compound is one which consists of two nouns, the second member of which takes the dual form, while its first member, as in all compounds, retains the crude base. If the compound were dissolved, its members would have to be expressed

<sup>1</sup> Dr. Kielhorn's Sanskrit Grammar, 3rd Edition, pp. 250-251.



in the singular number with the particle **અપ** (and) at the end of each word ; as, **હાથ અને મોઢું** (nom. and acc. dual) hand and nose ; (if dissolved, **અપહાથ અને મોઢું** nom. **અપહાથ અને મોઢું** acc. ).

85. But if these two nouns are not compounded, and if the connecting particle **અપ** (and) be dropped, they both take the dual form ; as, **અપહાથ અને મોઢું** **અપહાથ અને મોઢું** Khuridd and Ameridd ; **મિથ્રા અને અહુરા** Mithra and Ahura ; **શિષ્ય અને ગુરુ** the pupil and his master ; **જલ અને વૃક્ષ** water and trees.

86. Further, in the case of the union of two or more nouns without being connected by the particle **અપ**, each of the nouns takes optionally the dual or the plural form. Examples.

Dual.— **અપહાથ અને મોઢું** **અપહાથ અને મોઢું** **અપહાથ અને મોઢું**

(Y. 57, 28) **અપહાથ અને મોઢું** **અપહાથ અને મોઢું** **અપહાથ અને મોઢું**

**અપહાથ અને મોઢું** ( **અપહાથ અને મોઢું** **અપહાથ અને મોઢું** )

(Yl. 10, 119) **અપહાથ અને મોઢું** **અપહાથ અને મોઢું** **અપહાથ અને મોઢું**

Plural.— **અપહાથ અને મોઢું** **અપહાથ અને મોઢું** **અપહાથ અને મોઢું**

**અપહાથ અને મોઢું** **અપહાથ અને મોઢું** **અપહાથ અને મોઢું**

**અપહાથ અને મોઢું** (Vsp. 10, 1) **અપહાથ અને મોઢું**

(Frag. III, 1) **અપહાથ અને મોઢું** **અપહાથ અને મોઢું** **અપહાથ અને મોઢું**

87. When two plural nouns connected by **અપ** are compounded, the first noun rejects both the plural termination and the connecting particle, and the second noun, the particle **અપ** only ; as, **અપહાથ અને મોઢું** (orig. **અપહાથ અને મોઢું** **અપહાથ અને મોઢું**) lands and fields (Yl. 3, 42.)

88. An adverbial (अव्ययीभाव) compound consists of two members, the first of which is a preposition or an adverb, and the second a noun, mostly, in the accusative case. If the compound, which is indeclinable, be dissolved, the first member would govern the second. Examples—देशान्तरं round the country; पुत्रसमन्त with child; अप्युक्तं knowingly.

89. Compounds may be compounded again with other simple or compound words; e. g., अन्तराह्निक-पुष्पागार-मण्डप-विशेषः;  
अन्तराह्निक-विशेष-विशेष-मण्डप-विशेषः.

In Avesta, most compounds are of two words: of three, there are a few, but of four, a fewer still.

## Chapter III.

### Declension of Nouns Substantive and Adjective.

90. The declension of adjectives does not, in general, differ from that of substantives. Nouns substantive and adjective have three genders, viz., masculine, feminine and neuter. Adjectives assume the gender of the substantives which they qualify. Declension consists in the addition to the nominal base of certain terminations, which denote the various cases in the different numbers.

\*Note.—A few substantives are indeclinable; as, अविनाश, अमर, अमर, &c.

91. Nouns substantive and adjective have three numbers, viz., singular, dual and plural.

There are eight cases in each number, viz., Nominative (Nom.), Accusative (Acc.), Instrumental (Instr.), signifying 'by, with, by means of'; Dative (Dat.), 'to, for'; Ablative (Abl.), 'away from, from'; Genitive (Gen.), 'of'; Locative (Loc.), 'in, into, at, towards'; Vocative (Voc.), in which a person or thing is addressed.

## 92. Table of Case-Terminations added to nominal bases.

|      | Singular.                               | Dual          | Plural.                                |
|------|---|---------------|--|
| Nom. | ' <u>ᠠ</u> , ' <u>ᠠᠨ</u>   : (i.e., ᠠᠨ) | ' <u>ᠠ</u> ᠠᠨ | ᠠᠨ : (i.e., ᠠᠨ) <u>ᠠᠨ</u> <sup>3</sup> |
| Acc. | ' <u>ᠠ</u> , ' <u>ᠠᠨ</u> ᠠᠨ             | ' <u>ᠠ</u> ᠠᠨ | ᠠᠨ : (i.e., ᠠᠨ) <u>ᠠᠨ</u> <sup>3</sup> |

<sup>1</sup> After bases ending in ᠠ or ᠠᠨ, ᠠ is added as the termination of the nom. sing.; in all the remaining bases, ᠠᠨ is used; e.g., ᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨ, &c.

<sup>2</sup> Sometimes, in nominal bases ending in ᠠ and ᠠᠨ, ᠠ is substituted for ᠠᠨ; as, ᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨ, &c. Bases ending in ᠠ and ᠠᠨ form their nominative and accusative dual either by retaining or lengthening their dual without adding any termination; as, ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨ, ᠠᠨᠠᠨ (ᠠᠨᠠᠨ) two fingers.

<sup>3</sup> The original case-termination is ᠠᠨᠠᠨ or ᠠᠨᠠᠨ, which is rare; as, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ (= ᠠᠨᠠᠨ + ᠠᠨᠠᠨᠠᠨᠠᠨ); similarly, ᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ, &c. ᠠᠨᠠᠨ in its shortened forms become ᠠᠨ, ᠠᠨ, ᠠ, which are commonly met with; as, ᠠᠨᠠᠨ (= ᠠᠨᠠᠨ + ᠠᠨ), ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ (= ᠠᠨ + ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ), ᠠᠨᠠᠨᠠᠨ (= ᠠᠨ + ᠠᠨᠠᠨ), &c. In the Gāthā dialect we sometimes meet with ᠠᠨᠠᠨ, ᠠᠨᠠᠨ, ᠠᠨ, instead of ᠠᠨ, ᠠᠨ or ᠠ; as, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ.

<sup>4</sup> Vowel bases add ᠠᠨ and consonantal bases, ᠠᠨ; as, ᠠᠨᠠᠨᠠᠨ (= ᠠᠨ + ᠠᠨᠠᠨ), ᠠᠨᠠᠨᠠᠨᠠᠨ (ᠠᠨ + ᠠᠨᠠᠨᠠᠨ), &c.



|   |   |    |              |
|---|---|----|--------------|
| Instr.  | आ   | आ  | आ (i.e., वि) |
| Dat.  | ए   | ए  | ए (i.e., व)  |
| Acc.  | अः (i.e., व)                                      | अः | अः (i.e., व) |
| Gen.  | अः (i.e., व)                                      | अः | अः (i.e., व) |
| Loc.  | इ   | इ  | इ (i.e., व)  |
| Voc. grade form <sup>1</sup> , or<br>same as nom. sing. | same as nom. dual, same as nom. plu. <sup>2</sup> |    |              |

<sup>1</sup> In some cases, इ, ए or ओ is substituted for अ; e.g., इन्द्राय, एन्द्राय, ओन्द्राय.

<sup>2</sup> Nominal bases ending in vowels sometimes take the termination ए or ओ; as, एन्द्राय (instr. dual); ओन्द्राय (dat. dual); ओन्द्राय (acc. dual); ओन्द्राय (an eye-brow) forms its dat. dual ओन्द्राय. Compare Sanskrit वाम (in अविश्वाम, वृश्वाम, &c.).

<sup>3</sup> Occasionally, ओ is changed to ओः or ओः, as, ओः, ओः, ओः.

<sup>4</sup> Sometimes, though seldom, ओ, as, ओः, ओः, ओः.

<sup>5</sup> ओ or ओः is used after अ, ए and ओ; in all other cases it is changed to ओ or ओः; as, ओः, ओः, ओः, but, ओः, ओः, ओः, ओः, ओः, ओः.

<sup>6</sup> Some feminine nouns ending in अ or इ form their voc. sing. in ओ; as, ओः (fr. ओः), ओः (fr. ओः). A few nouns ending in consonants have their voc. sing. same as the nom. sing.; as, ओः (fr. ओः), ओः (fr. ओः); ओः, ओः, ओः, &c.









Acc. Sing.—*ഭേദോക്തം, ഭേദം*, &c. Besides the final *ഭ* changing its preceding *ൗ* to *ഃ*, *ഃ* (Gith.), the nominative singular of nominal bases ending in *ൗ* also terminates in *ഭ*, *ഭേ*, *ഃ*, *ഭേ*, *ഃ*, *ഭേ*, *ഃ*; e. g., *ഭാഗ്യം* (= *ഭ* + *മാഗ്യം*); *ഭാഗ്യം* (= *ഭ* + *മാഗ്യം*); *ഭാഗ്യം*, also *ഭാഗ്യം* (= *ഭ* + *മാഗ്യം*); *ഭാഗ്യം*, also *ഭാഗ്യം*, *ഭാഗ്യം* (= *ഭ* + *മാഗ്യം*); similarly, *ഭാഗ്യം*, also *ഭാഗ്യം* Geld. Yt. 15, 31; *ഭാഗ്യം* (= *ഭ* + *മാഗ്യം*); also, *ഭാഗ്യം* Geld. Yt. 8, 29; *ഭാഗ്യം* (= *ഭ* + *മാഗ്യം*); *ഭാഗ്യം* (= *ഭ* + *മാഗ്യം*); *ഭാഗ്യം* (= *ഭ* + *മാഗ്യം*); *ഭാഗ്യം* (= *ഭ* + *മാഗ്യം*). For particulars, see pp. 28-30.

[illegible]

Mark ١٢ (سورتيه) see also Yaq. 12, 1.

تونس، سنج، —

1800. Dn. 1777 1778 1779 1780 1781 1782 1783 1784 1785 1786 1787 1788 1789 1790 1791 1792 1793 1794 1795 1796 1797 1798 1799 1800 1801 1802 1803 1804 1805 1806 1807 1808 1809 1810 1811 1812 1813 1814 1815 1816 1817 1818 1819 1820 1821 1822 1823 1824 1825 1826 1827 1828 1829 1830 1831 1832 1833 1834 1835 1836 1837 1838 1839 1840 1841 1842 1843 1844 1845 1846 1847 1848 1849 1850 1851 1852 1853 1854 1855 1856 1857 1858 1859 1860 1861 1862 1863 1864 1865 1866 1867 1868 1869 1870 1871 1872 1873 1874 1875 1876 1877 1878 1879 1880 1881 1882 1883 1884 1885 1886 1887 1888 1889 1890 1891 1892 1893 1894 1895 1896 1897 1898 1899 1900 1901 1902 1903 1904 1905 1906 1907 1908 1909 1910 1911 1912 1913 1914 1915 1916 1917 1918 1919 1920 1921 1922 1923 1924 1925 1926 1927 1928 1929 1930 1931 1932 1933 1934 1935 1936 1937 1938 1939 1940 1941 1942 1943 1944 1945 1946 1947 1948 1949 1950 1951 1952 1953 1954 1955 1956 1957 1958 1959 1960 1961 1962 1963 1964 1965 1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976 1977 1978 1979 1980 1981 1982 1983 1984 1985 1986 1987 1988 1989 1990 1991 1992 1993 1994 1995 1996 1997 1998 1999 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 218





Ung. D. — (A), (B), (C), (D).  
— (E)

[illegible]

*Tam. Sing.*—முன்னு முன்னு, முன்னு முன்னு, முன்னு முன்னு.  
முன்னு முன்னு, (also முன்னு முன்னு Gold.; fr. முன்னு முன்னு):  
முன்னு முன்னு. It should be remembered that மு at the end of a  
word is always shortened to மு, except when followed by the  
causal particle மு or மு; e. g., முன்னு முன்னு—முன்னு முன்னு.  
முன்னு முன்னு முன்னு முன்னு &c. Sometimes, especially in the  
Gutha dialect, the final மு is changed to மு; e. g., முன்னு முன்னு.  
முன்னு முன்னு, முன்னு முன்னு, முன்னு முன்னு, முன்னு முன்னு. In  
some cases, மு is substituted for மு in the loc. sing.: e. g., முன்னு முன்னு.  
முன்னு முன்னு, முன்னு முன்னு, முன்னு முன்னு, முன்னு முன்னு, முன்னு முன்னு.  
Sometimes, though rarely, the final of the base is dropped before  
மு; e. g., முன்னு முன்னு, (also முன்னு முன்னு, fr. முன்னு முன்னு); முன்னு முன்னு, (also,  
முன்னு முன்னு, fr. முன்னு முன்னு, முன்னு முன்னு in the same place).

100. On Impatiens Gold. Y. 4. 14: 2439

(Laga Pin.—מִלְּפָנַי, אֶת הַכֹּהֵן; Gold; on the back);



Nom. Du. —  $\text{သုတေသနသီလ}$  (form.) two mountains.

Gen. Plu. —  $\text{ငွေမုဒ္ဒာသုတေသနသီလ}$

Loc. Plu. —  $\text{သုတေသနသီလသီလ}$

### 99. Bases ending in - — Neuter.

*Note.*—The declension of the masculine and neuter nouns of the same base differs in the nominative and accusative only<sup>1</sup>; while all the other cases are alike.

*Remarks.*—The neuters ending in - affix ၆ in the nom. and acc. sing. To the nom. and acc. dual and plural, no termination is affixed, only the crude form being used. The remaining cases are like those of the masc. of the same base.

#### -ငြ (truthfulness) — Neuter.

|      | <i>Singular.</i> | <i>Dual.</i> | <i>Plural.</i> |
|------|------------------|--------------|----------------|
| Nom. | $\text{ငြ}$      | $\text{သြ}$  | $\text{သြ}$    |
| Acc. | $\text{ငြ}$      | $\text{သြ}$  | $\text{သြ}$    |

၆ The rest of the cases follow the analogy of  $\text{သီလ}$  (mas.).

### 100. Other inflected forms of the same base :—

Nom. and Acc. Sing. —  $\text{ငြသီလ}$ ,  $\text{ငြသေ}$ ,  $\text{ငြသေ}$ ,  $\text{-ငြ}$   
 $\text{ငြသေ}$ ,  $\text{ငြသီလသီလ}$ ,  $\text{ငြသီလသီလ}$  (Gath.),  $\text{ငြသေသီလ}$ ,  
 $\text{ငြသေသီလ}$ ,  $\text{ငြသီလသီလ}$ ,  $\text{ငြသီလသီလ}$ ,  $\text{ငြသီလ}$ ,  $\text{ငြသီလ}$ ,  
 $\text{ငြသီလ}$ ,  $\text{ငြသီလ}$ ,  $\text{ငြသီလ}$ ,  $\text{ငြသီလ}$ ,  $\text{ငြသီလ}$ ,  $\text{ငြသီလ}$   
 (tr. သီလ-),  $\text{ငြသီလ}$ ,  $\text{ငြသီလ}$ ,  $\text{ငြသီလ}$  (tr. သီလသီလ)

Nom. and Acc. Du. —  $\text{သြသီလ}$ ,  $\text{သြသေ}$   $\text{-ငြသီလ}$   
 Weater,  $\text{သြသီလ}$   $\text{သြသီလ}$  Gold, YL 10, 32.

Nom. and Acc. Plu. —  $\text{သြသေ}$ ,  $\text{သြ}$ ,  $\text{သြသီလ}$ .

<sup>1</sup> The same rule holds good in Sanskrit and Latin, as, Sans.  $\text{दण्डः}$ ,  $\text{दण्डः}$  Lat.  $\text{Regnum}$ ,  $\text{Opus}$  (nom. and acc. sing.).



## 101. Bases ending in —Feminine.

*Note.*—Crude bases ending in — are, in most cases, feminine.

*Remarks.*—In the nom. and voc. sing., the final — is changed to —, sometimes, to —, and no termination is added. In the instr., dat., abl. and gen. sing., the final — is shortened, and — is inserted before the case-termination. The loc. sing. is formed either by shortening or dropping the final vowel and substituting — for the termination. Before the termination of the gen. plu., the final of the base is shortened, and — is substituted, in most cases, for —. The nom. and acc. du. optionally take — for —.

## 102. — (an instrument)—Feminine.

|        | <i>Singular.</i> | <i>Dual.</i> | <i>Plural.</i> |
|--------|------------------|--------------|----------------|
| Nom.   | — }<br>— }       | — }<br>— }   | — }<br>— }     |
| Acc.   | — {<br>— {       | — {<br>— {   | — {<br>— {     |
| Instr. | —                | —            | —              |
| Dat.   | —                | —            | —              |
| Abl.   | —                | —            | —              |
| Gen.   | —                | .....        | —              |
| Loc.   | — }<br>— }       | .....        | —              |
| Voc.   | — }<br>— }       | —            | — }<br>— }     |

### 103. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—अङ्ग, अङ्गो, अङ्गस्य, अङ्गे, अङ्गम्,  
(Geld. अङ्गम् YL 10, 3); अङ्गो, अङ्गो, अङ्गो (Ir.  
अङ्गो), अङ्गम्, अङ्गम् (from अङ्गो), अङ्गे,  
अङ्गम् YL 13, 19.

Nom. Du.—अङ्गो, अङ्ग, अङ्गो

Nom. and Acc. Plu.—अङ्गो, अङ्गम्, अङ्गम्,  
अङ्गे (also, अङ्गे Geld. Gāh. 4, 9.), &c. अङ्ग is a phonetic  
change of अङ्ग at the end of words; अङ्ग always takes a redun-  
dant म् after it, when followed by the enclitic particle अङ्ग  
or अङ्ग; e.g. अङ्गो, अङ्गम्, अङ्गम्,  
अङ्गम् (Geld. Gāh. 4, 10). Mark अङ्गो Webster,  
अङ्गो Geld. (YL 17, 10.) sweethearts,

Acc. Sing. अङ्गो, अङ्गो, अङ्गम्, अङ्गो, अङ्गे,  
अङ्गम्, अङ्गो, अङ्गो, अङ्गो YL 12, 17; अङ्गो

Acc. Du.—अङ्गो, अङ्गम्, अङ्गम्,  
अङ्गो, अङ्गम्, अङ्गो, अङ्गम्, अङ्गो

Instr. Sing.—अङ्गो, अङ्गम्, अङ्गम्,  
अङ्गो, अङ्गम्. Sometimes, अङ्ग is not inserted; as,  
अङ्गो, (also, अङ्गो). अङ्गो, अङ्गो,  
Geld. Yag. 11, 18. (Note.—Some Vedic feminines in अङ्ग also do  
not insert म्; as, अङ्गो instead of अङ्गम्—Bouley).

Instr. Du.—अङ्गो, अङ्गम्

Instr. Plu.—अङ्गो

**Dat. Sing.**—သောသတ္တံ; သောသတ္တံ Gold, Y. 0, 4, 7.  
 2, 12; သောသတ္တံ, သောသတ္တံ, သောသတ္တံ Gold, Y.  
 4, 8 (for သောသတ္တံ); သောသတ္တံ

**Dat. Pl.**—သောသတ္တံ.

**Dat. Pl.**—သောသတ္တံ, သောသတ္တံ, သောသတ္တံ. Some-  
 times, သော is substituted for သော, or, သောသတ္တံ

**Abl. Sing.**—သောသတ္တံ, (fr. သော Aurora) -သောသတ္တံ  
သောသတ္တံ (also, သောသတ္တံ), သောသတ္တံ, သောသတ္တံ,  
သောသတ္တံ

**Abl. Pl.**—သောသတ္တံ, သောသတ္တံ, သောသတ္တံ  
သောသတ္တံ, သောသတ္တံ, သောသတ္တံ

**Gen. Sing.**—သောသတ္တံ, သောသတ္တံ, သောသတ္တံ (fr.  
သောသတ္တံ, သောသတ္တံ); သောသတ္တံ, သောသတ္တံ  
 Gold; သောသတ္တံ, သောသတ္တံ, သောသတ္တံ (for သောသတ္တံ  
သောသတ္တံ), သောသတ္တံ (for သောသတ္တံ) Y. 43,  
 10; သောသတ္တံ, သောသတ္တံ, သောသတ္တံ, also,  
သောသတ္တံ Gold, Yag. 0, 12.

**Gen. Pl.**—သောသတ္တံ, သောသတ္တံ (from သော); သောသတ္တံ  
 (= သော + သောသတ္တံ) Vend. 6, 24; သောသတ္တံ, သောသတ္တံ  
**Loc. Sing.**—သောသတ္တံ, သောသတ္တံ, သောသတ္တံ,  
သောသတ္တံ (fr. သောသတ္တံ); သောသတ္တံ (Y. 5, 73), သောသတ္တံ  
 (Vend. 9, 20).

**Loc. Pl.**—သောသတ္တံ, သောသတ္တံ, သောသတ္တံ, သောသတ္တံ,  
သောသတ္တံ, သောသတ္တံ, သောသတ္တံ, သောသတ္တံ,  
သောသတ္တံ



Voc. Sing.—አንታህ, አንታህኑ, አንታ, አንታህኑ,  
አንታህኑ, አንታህኑ, አንታህ, አንታህ

Voc. Plu.—አንታህኑ, አንታህኑ, አንታህ

### Bases ending in —Masculine.

104. Masculine nouns ending in — are very few, and, for the most part, compounds, the second member of which is the verbal root ዳ; as, ዳኅኛ, ዳኅኛ, ዳኅኛ, ዳኅኛ, ዳኅኛ, ዳኅኛ, ዳኅኛ, ዳኅኛ, &c.

REMARK.—The nom. and acc. plu. substitute ዳኅኛ and ዳኅኛ, respectively, for the case-termination. In the voc. sing. the final — is shortened. The gen. plu. shortens the final of the base and substitutes ዳኅኛ for ዳኅኛ.

### 105. ዳኅኛ (All-knowing); ዳኅኛ (Evil-knowing)—Masculine.

|        | Singular.                                 | Plural.                        |
|--------|---|--------------------------------|
| Nom.   | <u>ዳኅኛ</u><br><u>ዳኅኛዳኅኛ</u><br><u>ዳኅኛ</u> | <u>ዳኅኛዳኅኛ</u><br><u>ዳኅኛዳኅኛ</u> |
| Acc.   | <u>ዳኅኛ</u><br>(Y. 5, 32). <u>ዳኅኛ</u>      | <u>ዳኅኛ</u><br><u>ዳኅኛ</u>       |
| Instr. | <u>ዳኅኛ</u>                                | <u>ዳኅኛ</u>                     |
| Dir.   | <u>ዳኅኛ</u><br><u>ዳኅኛ</u>                  | <u>ዳኅኛ</u><br><u>ዳኅኛ</u>       |
| Adv.   | <u>ዳኅኛ</u>                                | <u>ዳኅኛ</u>                     |

As, ዳኅኛዳኅኛዳኅኛ, ዳኅኛዳኅኛ (Y. 12, 5).



after changing the final  $\text{ā}$  to  $\text{āu}$ , substitute  $\text{ā}$  and  $\text{āu}$  for  $\text{āu}$  and  $\text{āu}$ , respectively. The loc. sing. forms are rare; the final  $\text{ā}$  is changed to  $\text{ā}$  or  $\text{ā}$  and no termination is affixed. In the voc. sing., the vowel of the base is, in most cases, changed to  $\text{ā}$ . The nom. and acc. dual retain only the grade form. In the nom. and acc. plu., the final vowel is guttural before the termination. The acc. plu. is, in several cases, formed by affixing  $\text{āu}$  instead of the termination. The gen. plu. mostly substitutes  $\text{āu}$  for  $\text{āu}$ .

108. शुष्क (a mountain)—Masculine.

|               | <i>Singular.</i>   | <i>Dual.</i> | <i>Plural.</i>       |
|---------------|--------------------|--------------|----------------------|
| <i>Nam.</i>   | എന്നൊരു            | അന്നൊരു      | അന്നൊരു<br>അന്നൊരു   |
| <i>Acc.</i>   | എന്നൊരു            | അന്നൊരു      | { എന്നൊരു<br>എന്നൊരു |
| <i>Instr.</i> | അന്നൊരു            | എന്നൊരു      | എന്നൊരു              |
| <i>Dat.</i>   | എന്നൊരു<br>എന്നൊരു | എന്നൊരു      | എന്നൊരു              |
| <i>Abi.</i>   | എന്നൊരു            | എന്നൊരു      | എന്നൊരു              |
| <i>Gen.</i>   | എന്നൊരു            | .....        | എന്നൊരു              |
| <i>Loc.</i>   | അന്നൊരു            | .....        | എന്നൊരു              |
| <i>Voc.</i>   | എന്നൊരു<br>എന്നൊരു | .....        | എന്നൊരു              |

109. Other inflected forms, both regular and irregular, of the same base :—

Nom Sing—എന്നവർ, എന്നവർക്കു, എന്നവർക്കു,  
എന്നവർക്കു, എന്നവർക്കു Yt. 10, 78. എന്നവർക്കു



Yl. 10, 10. ᠠᠭᠤᠨᠠᠨᠠᠭ (for ᠠᠭᠤᠨᠠᠨᠠᠭ) Y. 44, 9. ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ,  
ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ Gold. Yl. 1, 14.

Nom. and Acc. Du.—ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ

Nom. Pl.—ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ  
ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ

Acc. Sing.—ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ; ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ (the final ᠠ is gup-  
 ted); ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ (the final ᠠ is vridhied) a good compe-  
 sion, Y. 40, 13.

Acc. Pl.—ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ—ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ,  
ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ,  
ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, also ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ; ᠠᠭᠤᠨ (Y. 10, 11);  
ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ (Gold. Yl. 8, 40), lakes. Sometimes,  
 though, seldom, the acc. plu. subjoints ᠠᠭᠤᠨ, ᠠᠭᠤᠨ (Guth.) to  
 the base: e. g., ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ (ir. ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ a bear).

Instr. Sing.—ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ

Instr. Du.—ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ

Dat. Sing.—ᠠᠭᠤᠨ, at the end of a word, is a phonetic change  
 of ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, which, before the enclitic particle ᠠᠭᠤᠨ or ᠠᠭᠤᠨ,  
 retains its original form. ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ,  
ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ. Mark ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ (ir. ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ the  
 master) Y. 53, 4.

Gen. Sing.—ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ  
 (for ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ), ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ (Gold. ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ Yl. 14, 2).

Gen. Pl.—ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ, ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ (ir. ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ); ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ  
 (from ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ); ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ (ir. ᠠᠭᠤᠨᠠᠨᠠᠭᠤᠨ)



Acc. Sing.—မုတု, မုတုတု, မုတုတု, မုတုတုတု,  
မုတုတုတု, မုတုတုတု, မုတုတုတု, မုတု

Acc. Du.—မုတုတု, မုတုတု, မုတုတု, မုတုတု (၁၈)  
 twice nine = 18.

Acc. Plu.—မုတုတု (Khor. Nyā. 1); မုတုတု, မုတု  
မုတု (Yt. 10, 72). မုတုတု (Wester.), မုတုတု,  
မုတုတု, မုတုတု, မုတုတု, မုတုတု, မုတု  
မုတု, မုတုတု, မုတုတု

Instr. Sing.—မုတု, မုတု, မုတု Gold. (Y.  
 55, 4). မုတု, မုတု, မုတု, မုတု,  
မုတု, မုတု, မုတု

Dat. Sing.—မုတု Y. 23, 3. မုတု Y. 64, 14  
 (f being dropped); မုတု, မုတု, မုတု,  
မုတု (fr. မုတု); မုတု Gold. (fr. မုတု);  
မုတု, မုတု, မုတု

Dat. Du.—မုတု, မုတု

Abl. Sing.—မုတု; မုတု (from  
မုတု love, peace).

Abl. Plu.—မုတု from the abodes.

Gen. Sing.—မုတု, မုတု, မုတု,  
မုတု (Vand. 20, 4); မုတု, မုတု (Y. 32, 3); မုတု  
မုတု (fr. မုတု).

Gen. Plu.—မုတု, မုတု

Loc. Sing.—မုတု, မုတု, မုတု



அருவாறு, கீழ்க்க, கீழ்க்க, கீழ்க்க, -அருவாறு, கீழ்க்க, கீழ்க்க (Y. 31, 3) in the creation. (Rev. Dr. Mills).

Voc. Sing.—அருவாறு, கீழ்க்க, கீழ்க்க, கீழ்க்க

## 112. Bases ending in -Neuter.

REMARKS.—Neuter nouns ending in - retain the crude form, in the nom. and acc. sing., dual and plural, without adding any termination. The final vowel is sometimes lengthened in the dual. The rest of the cases are like the mas. of the same base.

Note.—The same rule holds good with regard to neuter nouns ending in -.

### அருவாறு (light)—Neuter.

|      | Singular. | Dual.   | Plural. |
|------|-----------|---------|---------|
| Nom. | அருவாறு   | அருவாறு | அருவாறு |
| Acc. | அருவாறு   | அருவாறு | அருவாறு |

The rest of the cases follow the analogy of அருவாறு (mas.).

## 113. Other inflected forms of the same base :—

Nom. Sing.—அருவாறு, அருவாறு (Sua. 48).

Acc. Sing.—அருவாறு, அருவாறு, அருவாறு, அருவாறு

Acc. Du.—அருவாறு, அருவாறு both eyes.

Acc. Plu.—அருவாறு (அருவாறு) அருவாறு அருவாறு

அருவாறு Yac. 57, 4 ); அருவாறு Yl. 6, 130; Yl. 17, 7  
அருவாறு Yl. 24, 35.

## 114. Bases ending in -Feminine.

REMARKS.—The nom. sing. shortens the final - without adding any termination. In the dat., abl. and gen. singular, the vowel of the termination is lengthened. In the nom. and acc. plu.,



Nom. Plu.—မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ,  
မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ,  
မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ

Acc. Sing.—မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ  
 Westr. Yl. 16, 1; မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ,  
မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ

Acc. Plu.—မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ,  
မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ (from မုၤတၢ်သးမုၤ);  
မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ (fr. မုၤတၢ်သးမုၤ);  
မုၤတၢ်သးမုၤ (male-mated); မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ,  
မုၤတၢ်သးမုၤ

Instr. Sing.—မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ,  
မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ

Instr. Plu.—မုၤတၢ်သးမုၤ

Dat. Sing.—မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ  
မုၤတၢ်သးမုၤ (fr. မုၤတၢ်သးမုၤ)

Dat. Plu.—မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ

Abl. Sing.—မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ,  
မုၤတၢ်သးမုၤ (Gehl. မုၤတၢ်သးမုၤ YL 13, 71).

Abl. Plu.—မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ

Gen. Sing.—မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ,  
မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ,  
မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ (Gehl. မုၤတၢ်သးမုၤ);  
မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ, မုၤတၢ်သးမုၤ



နာယကဗျေဗ္ဗ, နာယကဗ္ဗ (Geld. နာယကဗ္ဗ, fr. နာယကဗ္ဗ);  
 နာယကဗ္ဗ, နာယကဗ္ဗ, နာယကဗ္ဗ-ဗ္ဗ, နာယကဗ္ဗ, နာယကဗ္ဗ,  
 နာယကဗ္ဗ, နာယကဗ္ဗ, နာယကဗ္ဗ (fr. နာယကဗ္ဗ)

Gen. Plu.—နာယကဗ္ဗ, နာယကဗ္ဗ, နာယကဗ္ဗ,  
 နာယကဗ္ဗ Yt. 13, 91. နာယကဗ္ဗ, နာယကဗ္ဗ,  
 နာယကဗ္ဗ Geld. Visp. 11, 14.

Loc. Sing.—နာယကဗ္ဗ (fr. နာယကဗ္ဗ) Yt. 5, 54.

Loc. Plu.—နာယကဗ္ဗ, နာယကဗ္ဗ, နာယကဗ္ဗ

Voc. Sing.—နာယကဗ္ဗ, နာယကဗ္ဗ, နာယကဗ္ဗ, နာယကဗ္ဗ,  
 နာယကဗ္ဗ, နာယကဗ္ဗ

Voc. Plu.—နာယကဗ္ဗ, နာယကဗ္ဗ (see Y. 8, 3);  
 နာယကဗ္ဗ (see Y. 8, 12)

## 117. Bases ending in >—Masculine and Feminine.

REMARKS.—The instr. sing. generally retains the crude form. In the dat. sing., the final vowel is changed to its guna equivalent before the termination. The abl. and gen. sing., after changing the final > to န, substitute ဗ္ဗ and ဗ္ဗ for ဗ္ဗ and ဗ္ဗ, respectively.<sup>1</sup> Occasionally, the gen., loc. and voc. sing. take န instead of the termination. Sometimes, the loc. du. substitutes န for န. The nom. and acc. dual either retain the final > or lengthen it without any termination. In the nom. and acc. plu., the final vowel is changed to its guna equivalent before the ter-

<sup>1</sup> Sometimes, the gen. sing. changes the final vowel to its viddhi equivalent before affixing န; e. g., နာယကဗ္ဗ

<sup>2</sup> Sometimes, though rarely, the voc. sing. rejects the final > before န; e. g., နာယကဗ္ဗ (fr. နာယကဗ္ဗ)

mination; sometimes,  $\text{מֶלֶךְ}$  is affixed after lengthening the final vowel. The gen. plu. optionally substitutes  $\text{מַלְכֵי}$  for  $\text{מַלְכֵי}$ .

### 118. $\text{עוֹלָם}$ (the world) — Masculine.

|        | <i>Singular.</i>   | <i>Dual.</i>  | <i>Plural.</i>  |
|--------|--|---|---|
| Nom.   | $\text{עוֹלָם}$  | $\text{עוֹלָם}$   | $\text{עוֹלָמוֹ}$   |
| Acc.   | $\text{עוֹלָם}$  | $\text{עוֹלָם}$   | $\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$                      |
| Instr. | $\text{עוֹלָם}$  | $\text{עוֹלָמוֹ}$   | $\text{עוֹלָמוֹ}$   |
| Dat.   | $\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$ | $\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$                      | $\text{עוֹלָמוֹ}$   |
| Abi.   | $\text{עוֹלָמוֹ}$  | $\text{עוֹלָמוֹ}$   | $\text{עוֹלָמוֹ}$   |
| Gen.   | $\text{עוֹלָמוֹ}$  | $\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$ | $\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$ |
| Loc.   | $\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$ | $\text{עוֹלָמוֹ}$<br>$\text{עוֹלָמוֹ}$                      | $\text{עוֹלָמוֹ}$   |
| Voc.   | .....  | .....   | .....   |

### 119. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing. —  $\text{עוֹלָמוֹ}$ ,  $\text{עוֹלָמוֹ}$ ,  $\text{עוֹלָמוֹ}$ , also  $\text{עוֹלָמוֹ}$

$\text{עוֹלָמוֹ}$  Gold. Y. 31, 9,  $\text{עוֹלָמוֹ}$ ,  $\text{עוֹלָמוֹ}$ ,  $\text{עוֹלָמוֹ}$ ,  
 $\text{עוֹלָמוֹ}$ ,  $\text{עוֹלָמוֹ}$ ,  $\text{עוֹלָמוֹ}$  (Gold.  $\text{עוֹלָמוֹ}$ );  
 $\text{עוֹלָמוֹ}$ ,  $\text{עוֹלָמוֹ}$







זָנוּן (Yt. 12, 7; Mark זָנוּן) (Yt. 10, 126) in the nom. sing.  
 Voc. Plu.—זָנוּן, זָנוּן

120. The feminine base of adjectives ending in י is generally formed by the addition of the feminine suffix י to the masculine base; e. g., טוֹב (mas.) good; fem. טוֹבִי or טוֹבִי (ט and י being interchanged); רָחֵב (mas.) broad; fem. רָחִבִי (ח being euphonicallly changed to כ).

### 121. Bases ending in י—Neuter.

The declension of neuter nouns ending in י follows the analogy in י; see p. 81, para. 112.

עֵץ (wood, timber)—Neuter.

|      | <i>Singular.</i> | <i>Dual.</i> | <i>Plural.</i> |
|------|------------------|--------------|----------------|
| Nom. | עֵץ              | עֵצִים       | עֵצִים         |
| Acc. | עֵץ              | עֵצִים       | עֵצִים         |

The rest of the cases follow the analogy of טוֹב (mas.).

### 122. Other inflected forms of the same base:—

Nom. and Acc. Sing.—עֵץ, עֵצִי, עֵצִי, עֵצִי,  
 עֵצִי, עֵצִי, עֵצִי, עֵצִי, Geld, Yt. 10, 56; Mark עֵצִי  
 Geld, Yt. 17, 6.

Nom. Plu.—עֵצִים, עֵצִים, Geld., עֵצִים, Wester. Y. 33, 1;  
 עֵצִים, Geld. Vimp. 11, 5; עֵצִים, Geld. Y. 8, 5; עֵצִים—עֵצִים  
 Yt. 5, 130; Yt. 17, 7.

### 123. גוף (the body)—Feminine.

|      | <i>Singular.</i> | <i>Plural.</i>     |
|------|------------------|--------------------|
| Nom. | גוף              | גוֹפִים<br>גוֹפִים |

|        | Singular.          | Plural.           |
|--------|--------------------|-------------------|
| Acc.   | ራቅሜ<br>(Gibb.) ራቅሜ | ራቅሜ<br>ራቅሜ<br>ራቅሜ |
| Instr. | ራቅሜ                | ራቅሜ               |
| Dat.   | ራቅሜ<br>ራቅሜ         | ራቅሜ               |
| Abl.   | ራቅሜ<br>ራቅሜ         | ራቅሜ               |
| Gen.   | ራቅሜ<br>ራቅሜ         | ራቅሜ               |
| Loc.   | ራቅሜ                | ራቅሜ               |
| Voc.   | ራቅሜ                | ራቅሜ               |

124. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—ራቅሜ, ራቅሜ

Nom. Plu.—ራቅሜ, ራቅሜ, ራቅሜ, ራቅሜ, ራቅሜ (Geld. ራቅሜ Y. 9, 23).

Acc. Sing.—ራቅሜ, ራቅሜ, ራቅሜ, ራቅሜ

Acc. Dual.—ራቅሜ (Yt. 10, 117).

Acc. Plu.—ራቅሜ, ራቅሜ Yt. 8, 9; ራቅሜ, ራቅሜ, ራቅሜ, ራቅሜ, ራቅሜ, ራቅሜ

Dat. Sing.—ራቅሜ Geld. Yt. 16, 19; ራቅሜ Geld. Yt. 18, 20; ራቅሜ Geld. Yt. 5, 29; ራቅሜ

Dat. Plu.—ራቅሜ



Abl. Sing.— $\text{ပုဉ်းဗွန်သွၼ်}$ ,  $\text{ပုဉ်းဗွန်သွၼ်}$ ,  $\text{ဗွန်သွၼ်}$  Vend. 10, 5.

Abl. Plu.— $\text{ပုဉ်းဗွန်သွၼ်}$  (Geld.  $\text{ပုဉ်းဗွန်သွၼ်}$  Yt. 17, 14).

Gen. Sing.— $\text{ဗွန်ဗွန်သွၼ်}$ ,  $\text{ဗွန်ဗွန်သွၼ်}$   $\text{ဗွန်ဗွန်သွၼ်}$ ,  $\text{ဗွန်ဗွန်သွၼ်}$

Wester. Vend. 10, 17;  $\text{ဗွန်ဗွန်သွၼ်}$   $\text{ဗွန်ဗွန်သွၼ်}$ ,  $\text{ဗွန်ဗွန်သွၼ်}$

Geld. Yt. 13, 163 (fr.  $\text{ဗွန်သွၼ်}$ , law, precept).

Gen. Plu.— $\text{ဗွန်ဗွန်သွၼ်}$ ,  $\text{ဗွန်ဗွန်သွၼ်}$

Loc. Sing.— $\text{ဗွန်ဗွန်သွၼ်}$ ,  $\text{ဗွန်ဗွန်သွၼ်}$ ,  $\text{ဗွန်ဗွန်သွၼ်}$ ,  $\text{ဗွန်ဗွန်သွၼ်}$ ,  $\text{ဗွန်ဗွန်သွၼ်}$  (fr.  $\text{ဗွန်ဗွန်သွၼ်}$  bread);  $\text{ဗွန်ဗွန်သွၼ်}$  Y. 30, 12;  $\text{ဗွန်ဗွန်သွၼ်}$  Y. 60, 18 (fr.  $\text{ဗွန်ဗွန်သွၼ်}$  a bridge).

Loc. Plu.— $\text{ဗွန်ဗွန်သွၼ်}$

Voc. Plu.— $\text{ဗွန်ဗွန်သွၼ်}$  Yt. 8, 22.

125. Feminine nouns ending in  $\text{၇}$  are rare, and their inflected forms are rarer still; e. g.,  $\text{၇၇၇၇}$  (=၇၇၇, ၇၇၇ dust);  $\text{၇၇၇၇}$  nom. sing.;  $\text{၇၇၇၇၇၇}$  acc. sing.;  $\text{၇၇၇၇၇၇}$  (the second member of the compound to form the feminine of a certain class of quadrupeds; as,  $\text{၇၇၇၇၇၇-၇၇၇၇}$  (a mare);  $\text{၇၇၇၇၇၇}$  nom. sing.

126.  $\text{ဗွန်ဗွန်}$  (mas. a bull, fem. a cow).

Singular.

Plural.

|        |                                       |                                       |
|--------|---------------------------------------|---------------------------------------|
| Nom.   | $\text{ဗွန်ဗွန်}$                     | $\text{ဗွန်ဗွန်}$ , $\text{ဗွန်ဗွန်}$ |
| Acc.   | $\text{ဗွန်ဗွန်}$ , $\text{ဗွန်ဗွန်}$ | $\text{ဗွန်ဗွန်}$ , $\text{ဗွန်ဗွန်}$ |
|        | $\text{ဗွန်ဗွန်}$                     | $\text{ဗွန်ဗွန်}$ (Y. 46, 4)          |
| Instr. | $\text{ဗွန်ဗွန်}$                     | $\text{ဗွန်ဗွန်}$                     |
|        | $\text{ဗွန်ဗွန်}$                     | $\text{ဗွန်ဗွန်}$                     |
| Dat.   | $\text{ဗွန်ဗွန်}$                     | $\text{ဗွန်ဗွန်}$                     |
|        | (Geld.) $\text{ဗွန်ဗွန်}$             |                                       |

|             | <i>Singular.</i>         | <i>Plural.</i> |
|-------------|--------------------------|----------------|
| <i>Abl.</i> | ဥပေဇ                     | ဥပေဇေ          |
| <i>Gen.</i> | ဥပေဇ, ဥပေဇေ }<br>ဥပေဇေ } | ဥပေဇေ          |
| <i>Loc.</i> | ဥပေဇ                     | ဥပေဇေ          |
| <i>Voc.</i> | ဥပေဇ                     | ဥပေဇေ          |

*Note.*—ဥပေဇေ gen. du. (Xt. 13, 127 ဥပေဇေ-ဥပေဇေ)

## Declension of Crude Bases ending in Consonants.

127. Consonantal bases are divided into:—

(1) **Unchangeable Bases**, i.e., bases which either undergo no change at all, or generally undergo only such changes as are required by the rules of *smadhi*.

These generally include (1) monosyllabic bases (ဇာ, ဇာ, ဇာ, ဇာ, ဇာ, &c.), (2) compound nominal bases, the last members of which are roots (ဇာ, ဇာ-ဇာ, ဇာ-ဇာ, ဇာ-ဇာ, ဇာ-ဇာ, &c.), and (3) bases ending in ဇာ, ဇာ and ဇာ (ဇာ, ဇာ, ဇာ, ဇာ, ဇာ, &c.).

(2). **Changeable Bases**, i.e., bases which in their declension show a strong and a weak form, or, in some instances, a strong, a middle, and a weakest form.<sup>1</sup>

128. The strong base is formed from the weak one by lengthening the penultimate vowel, or by the insertion of a nasal before the final consonant, *Fig.*

Weak Base.—ဇာ, ဇာ, ဇာ, ဇာ, ဇာ, ဇာ

Strong Base.—ဇာ, ဇာ, ဇာ, ဇာ, ဇာ, ဇာ

\* In some instances, the weak base is formed by the elision of the penultimate *ဇ*; in that case, the original crude form stands as the strong base, *Fig.*

<sup>1</sup> Compare Dr. Karstner's *Sansk. Grammar*, 3rd Ed., p. 16.

Strong Base.— $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$ .

Weak Base.— $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$ .

129. "Some nouns have, as already mentioned, three bases, a strong base, a middle base, and a weakest base. By strengthening the middle base, i. e., by lengthening its penultimate vowel, or by the insertion of a nasal, we obtain the strong base; if we weaken it, i. e., by the elision of the penultimate vowel, or by contracting two of its letters into one, we obtain the weakest base," E. g.

Middle Base.— $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$  or  $\text{ᠰᠠᠨᠠᠭᠤ}$  (ᠰᠠᠨ),  $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  
 $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$

Strong Base.— $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$  (ᠰᠠᠨ),  $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$ .

Weakest Base.— $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$  (ᠰᠠᠨ),  $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$ ,  $\text{ᠰᠠᠨᠠᠭᠤ}$ .

130. "Nouns with two bases, i. e., a strong base and a weak base.—The strong base is used in the strong cases, the weak base in the weak cases.

The strong cases are the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

All the remaining cases (except the vocatives) in masculine, feminine and neuter are weak.

Nouns with three bases, i. e., a strong base, a middle base, and a weakest base. The strong base is used in the strong cases, the middle base in the middle cases, and the weakest base in the weakest cases.

The strong cases are, as aforesaid, the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

The middle cases are those the terminations of which begin with consonants, i. e., the instr., dat., abl. dual, and the instr., dat., abl. and loc. plu. in the masculine, feminine and neuter genders, and the nom. and acc. sing. neut. All the remaining cases, except the vocatives, i. e., the cases with vowel-terminations, viz.,

<sup>1</sup> Dr. Kielhorn's Sans. Grammar, 3rd Edition, pp. 28-29.



the instr., dat., abl., gen. and loc. singular and the gen. and loc. dual, and the gen. plu. are the weakest cases.<sup>1</sup>

The vocatives are not many; some forms of the voc. sing. are strong; e. g., မောင်လေး-ဦးလေး, မောင်လေး; while others are weak; e. g., ခိုဝါ (from မှုခိုဝါ), ခိုဝါ (from မှုခိုဝါ). Bases ending in လူ take the middle base in the sing.; e. g., မောင်လူ. The voc. plu. forms are generally strong; e. g., ခိုဝါလေး, ခိုဝါလေး, ခိုဝါလေး, &c.

131. In some instances, weak forms, nay, the weakest forms, are met with in strong cases, and vice versa. H. g.

Nom. Sing.—မောင်လေး for မောင်လေး; မောင်လေး for မောင်လေး or မောင်လေး

Acc. Sing.—မောင်လေး for မောင်လေး; မောင်လေး for မောင်လေး; မောင်လေး for မောင်လေး; မောင်လေး for မောင်လေး, &c.

Nom. and Acc. Plu.—မောင်လေး, မောင်လေး for မောင်လေး; မောင်လေး for မောင်လေး; မောင်လေး for မောင်လေး; မောင်လေး for မောင်လေး, &c.

Dat. Sing.—မောင်လေးလေး for မောင်လေးလေး

Gen. Sing.—မောင်လေးလေး for မောင်လေး—; မောင်လေးလေး for မောင်လေး; မောင်လေးလေးလေး for မောင်လေးလေးလေး; မောင်လေး for မောင်လေး, &c.

Loc. Sing.—မောင်လေးလေးလေး for မောင်လေးလေးလေး, &c.

### 132. Bases ending in ခ—Masculine.

REMARKS.—These bases are formed by the ending of the suffixes မောင် (pres. partic. Parnamai.), မောင်လေး (fut. partic. Parnamai.), မောင်, မောင် (adjectival suffixes denoting father or possession). In the nom. sing., မောင် is changed to မောင် or မောင်, sometimes to မောင်, without adding any termination. But when မောင် is changed to မောင် on account of its being coalesced with the preceding

<sup>1</sup> Compare Dr. Kielhorn's Sans. Grammar, 3rd. Edition, p. 29.











## 136. Bases ending in ခ- Feminine.

Bases ending in the official ခ- are always of the feminine gender. Some of their inflected forms, as found in Avesta, are given below. The base is unchangeable (see para. 126).

|        | <i>Singular.</i> | <i>Dual.</i> | <i>Plural.</i> |
|--------|------------------|--------------|----------------|
| Nom.   | ' ဘာခါး          | ဘာဘာခါး      | ဘာဘာခါး        |
|        | ' ဘာခါး          | ဘာဘာခါး      |                |
|        | ဘာဘာခါး          | ဘာဘာခါး      | ဘာဘာခါး        |
|        | ဘာဘာခါး          | ဘာဘာခါး      | ဘာဘာခါး        |
|        | ဘာဘာခါး          | ဘာဘာခါး      | ဘာဘာခါး        |
| Acc.   | ' ခါး            | ခါး          | ခါး            |
|        | ခါး              | ခါး          | ခါး            |
|        | ခါး              | ခါး          | ခါး            |
| Instr. | ဘာဘာခါး          |              |                |
|        | ဘာဘာခါး          |              |                |
|        | ဘာဘာခါး          |              |                |
|        | ဘာဘာခါး          |              |                |
| Dat.   | ဘာဘာခါး          | ဘာဘာခါး      |                |
|        | ဘာဘာခါး          | ဘာဘာခါး      |                |
| Abl.   | ဘာဘာခါး          |              |                |

<sup>1</sup> The nom. sing. rejects the final ခ before the termination. Compare Lat. *Immortalitas*, *Bonitas*, (orig., *Immortalitas* + *s*, &c.)

<sup>2</sup> Possibly, a corrupt form of ဘာခါး (fr. ခါး).

<sup>3</sup> ခါး and ခါး are both used as crude forms, having the same meaning; e. g., nom. du. ခါး ဘာဘာခါး ဘာဘာ (Y. 45, 5); acc. plu. ခါး ဘာဘာခါး ခါး (Y. 31, 21).



|      | <i>Singular.</i>     | <i>Dual.</i>   | <i>Plural.</i>       |
|------|----------------------|--|----------------------|
| Gen. | ၃ဝ်းပဝ်းပဝ်းပဝ်းပဝ်း | ပဝ်းပဝ်းပဝ်းပဝ်း<br>ပဝ်းပဝ်းပဝ်းပဝ်း<br>ပဝ်းပဝ်းပဝ်းပဝ်း<br>ပဝ်းပဝ်းပဝ်းပဝ်း | ပဝ်းပဝ်းပဝ်းပဝ်းပဝ်း |
|      | ၃ဝ်းပဝ်းပဝ်းပဝ်း     |  |                      |
|      | ၃ဝ်းပဝ်းပဝ်းပဝ်း     |  |                      |
|      | ပဝ်းပဝ်းပဝ်းပဝ်းပဝ်း |  |                      |
|      | ပဝ်းပဝ်းပဝ်းပဝ်း     |  |                      |
| Loc. | ပဝ်းပဝ်းပဝ်းပဝ်း     | .....  | .....                |
|      | ၃ဝ်းပဝ်းပဝ်းပဝ်း     |  |                      |
|      | ပဝ်းပဝ်းပဝ်း         |  |                      |
|      | ပဝ်းပဝ်းပဝ်းပဝ်းပဝ်း |  |                      |

### 137. Bases ending in ၵ-Neuter.

REMARKS.—The nom. and acc. sing., rejecting the penultimate equal (န), retain the crude form without any termination. The nom. and acc. plu. add ပ for the termination; very often, reject the penultimate equal. The remaining cases follow the analogy of the nom. of the same base.

### 138. ပုဏ္ဏား (powerful, strong)—Neuter.

Two bases.—Strong base, ပုဏ္ဏား; weak base, ပုဏ္ဏား

|      | <i>Singular.</i> | <i>Plural.</i> |
|------|------------------|----------------|
| Nom. | ပုဏ္ဏား          | ပုဏ္ဏား        |
| Acc. | ပုဏ္ဏား          | ပုဏ္ဏား        |

REMARK.—The remaining cases follow the rule of the masculine of the same base, viz., ပုဏ္ဏား

### 139. Other inflected forms of the same base.

Nom. and Acc. Sing.—ပုဏ္ဏား, ပုဏ္ဏား-ပုဏ္ဏား, -ပုဏ္ဏား  
ပုဏ္ဏား, ပုဏ္ဏား-ပုဏ္ဏား, ပုဏ္ဏား-ပုဏ္ဏား, ပုဏ္ဏား, ပုဏ္ဏား

Nom. and Acc. Plu.—ပုဏ္ဏား, ပုဏ္ဏား (i.e. ပုဏ္ဏား + ပုဏ္ဏား)

## 140. Bases ending in }—Masculine.

These bases, when preceded by  $\text{—}$ , undergo, in most cases, the following changes in inflection; but when preceded by  $\text{ז}$  or  $\text{ש}$ , the base remains unchanged.

REMARKS.—The nom. sing. rejects the final  $\text{ז}$  and the termination, whether preceded by  $\text{—}$  or  $\text{ש}$ . The acc. sing. generally lengthens the penultimate  $\text{א}$ . In the instr., dat., abl. and gen. sing., the penultimate vowel is, in most cases, dropped. The voc. sing. generally substitutes  $\text{ע}$  for the final  $\text{ז}$  without any termination. The nom. and acc. plu. often lengthen the penultimate  $\text{—}$ . The instr., dat. and abl. plu. reject the final consonant before the termination. The gen. plu. rejects the penultimate vowel. In the loc. plu., either the final nasal is rejected or the final  $\text{ז}$  is changed to  $\text{ש}$  before the termination.

141.  $\text{קדוש}$  (holy, righteous)—Masculine.

Two bases.—Strong base,  $\text{קדוש}$ ; weak base,  $\text{קדוש}$ .

|        | Singular.  | Dual.                         | Plural.  |
|--------|--|-------------------------------|--|
| Nom.   | $\text{קדוש}$<br>$\text{קדוש}$                                       | $\text{קדושי}$                | $\text{קדושי}$                                     |
| Acc.   | $\text{קדושי}$   | $\text{קדושי}$<br>(Y. 2, 11). | $\text{קדושי}$<br>$\text{קדושי}$<br>$\text{קדושי}$ |
| Instr. | $\text{קדושי}$   | .....                         | $\text{קדושי}$                                     |
| Dat.   | $\text{קדושי}$<br>$\text{קדושי}$<br>$\text{קדושי}$<br>$\text{קדושי}$ | .....                         | $\text{קדושי}$<br>$\text{קדושי}$<br>(Y. 3, 4).     |







## 143. ມຸງ, ມຸງ ຈນ (a dog)—Masculine.

Three bases.—Strong base, ມຸງ; middle base, ມຸງ, ມຸງ;  
but no forms of it are met with; weakest base, ມຸງ.

|      | Singular. | Dual.  | Plural.   |
|------|-----------|--------|---|
| Nom. | ມຸງ       | ມຸງມຸງ | <div> <div>ມຸງມຸງມຸງ</div> <div>ມຸງມຸງ</div> <div>ມຸງມຸງມຸງ</div> <div>ມຸງ</div> </div> |
| Acc. | ເມຸງ      | .....  | <div> <div>ມຸງມຸງ</div> <div>ມຸງມຸງ</div> </div>  |
| Dat. | ມຸງ       | .....  | .....   |
| Gen. | * ມຸງ     | .....  | ເມຸງ  |

## 144. ມຸງ (Sans. मन्त्र a road, a path).

This substantive, used both in the masculine and feminine, is anomalous in its inflected forms.

Two bases.—Strong base, ມຸງ; weak base, ມຸງ

|        | Singular.   | Plural.  |
|--------|---|--|
| Nom.   | ມຸງ   | ມຸງມຸງ   |
| Acc.   | <div> <div>ເມຸງມຸງ</div> <div>ເມຸງມຸງ</div> <div>ເມຸງມຸງ</div> </div> | <div> <div>ມຸງມຸງ</div> <div>ມຸງມຸງ</div> <div>ມຸງມຸງ</div> </div> |
| Instr. | ມຸງ   | .....  |
| Abf.   | ມຸງມຸງ  | .....  |
| Gen.   | <div> <div>ມຸງມຸງ</div> <div>ມຸງມຸງ</div> </div>                      | ເມຸງມຸງ  |
| Loc.   | (Gāth.) ມຸງມຸງ  | .....  |

\* Also ມຸງມຸງ (see Vaid. 13, 10, 11, 25, 44)—the base being ມຸງ

145. Bases ending in  $\text{ᠠᠭᠤ}$ —Neuter.

REMARKS.—The nom. and acc. sing. reject the final  $\text{ᠠ}$  and the termination. The nom. and acc. plu. reject the termination, but lengthen the penultimate vowel, which, on account of the final nasal, is euphonically changed to  $\text{ᠠᠭᠤ}$ . The instr., dat. and abl. plu. either drop the final  $\text{ᠠ}$ , or change  $\text{ᠠᠭᠤ}$  to  $\text{ᠠᠭᠤ}$ , before the termination. In the loc. plu., either the last consonant is rejected or the final  $\text{ᠠᠭᠤ}$  changed to  $\text{ᠠᠭᠤ}$ .

146.  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$  (creation),  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ —Neuter.

The base is unchangeable (see para. 126).

|        | <i>Singular.</i>   | <i>Plural.</i>   |
|--------|--|--|
| Nom.   | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$ | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$   |
| Acc.   | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$ | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$   |
| Instr. | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$   | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$                     |
| Dat.   | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$   | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$   |
| Abl.   | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$                     | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$   |
| Gen.   | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$   | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$                     |
| Loc.   | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$ | $\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$<br>$\text{ᠠᠭᠤᠨᠠᠭᠤ}$ |



# 147. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—မင်း, မင်း, မင်း

Acc. Sing.—မင်း, မင်း, မင်း. မင်း is also used in the acc. du.; e.g., မင်း မင်း (Y. 13, 45); also, in the acc. plu.; e.g., မင်း မင်း မင်း မင်း မင်း မင်း မင်း (Y. 71, 6).

Acc. Plu.—မင်း, မင်း; မင်း (Y. 13, 45); မင်း မင်း မင်း မင်း (for မင်း မင်း). မင်း is also used in the masculine and feminine; e.g., မင်း မင်း မင်း မင်း (Vand. 7, 4); မင်း မင်း မင်း မင်း (Y. 71, 10).

Dat. Sing.—မင်း, မင်း

Dat. Plu.—မင်း, မင်း, also မင်း (i.e. မင်း).

Abl. Sing.—မင်း. The causative is dropped in မင်း မင်း မင်း မင်း (see Y. 57, 1; Vand. 3, 16).

Abl. Plu.—မင်း, မင်း

Gen. Sing.—မင်း, မင်း

Gen. Du.—မင်း မင်း Y. 10, 26.

Loc. Sing.—မင်း, မင်း, မင်း (i.e. မင်း); မင်း, မင်း (i.e. မင်း a name).

Loc. Plu.—မင်း, မင်း, မင်း

148. Nouns ending in မင်း are very few; none of their inflected forms as yet met with are given below:—

Nom. and Acc. Sing.—မင်း မင်း မင်း



𐌲𐌹𐌳𐌰—unchangeable base (see para. 126).

𐌲𐌹𐌳𐌰𐌶—unchangeable base (see para. 126).

*Singular.*

*Dual.*

*Plural.*

| Nom.   | 𐌲𐌹𐌳𐌰, 𐌲𐌹𐌳𐌰  |              | 𐌲𐌹𐌳𐌰𐌶, 𐌲𐌹𐌳𐌰𐌶                    |
|--------|---|--------------|---------------------------------|
| Acc.   | 𐌲𐌹𐌳𐌰𐌶, 𐌲𐌹𐌳𐌰𐌶, 𐌲𐌹𐌳𐌰𐌶<br>𐌲𐌹𐌳𐌰𐌶𐌹, 𐌲𐌹𐌳𐌰𐌶𐌹<br>(Goth.) 𐌲𐌹𐌳𐌰𐌶𐌹 | 𐌲𐌹𐌳𐌰<br>𐌲𐌹𐌳𐌰 | 𐌲𐌹𐌳𐌰, 𐌲𐌹𐌳𐌰<br>𐌲𐌹𐌳𐌰𐌶𐌹<br>𐌲𐌹𐌳𐌰𐌶𐌹𐌹 |
| Instr. | 𐌲𐌹𐌳𐌰𐌶<br>𐌲𐌹𐌳𐌰𐌶𐌹   | .....        | .....                           |
| Dat.   | Gold, Yl. 1.21 𐌲𐌹𐌳𐌰                                     | .....        | 𐌲𐌹𐌳𐌰𐌶𐌹                          |
| Abl.   | 𐌲𐌹𐌳𐌰, 𐌲𐌹𐌳𐌰𐌶𐌹<br>𐌲𐌹𐌳𐌰, 𐌲𐌹𐌳𐌰                              | .....        | .....                           |
| Gen.   | 𐌲𐌹𐌳𐌰𐌶, 𐌲𐌹𐌳𐌰𐌶𐌹<br>𐌲𐌹𐌳𐌰𐌶𐌹                                 | .....        | 𐌲𐌹𐌳𐌰𐌶, 𐌲𐌹𐌳𐌰𐌶<br>𐌲𐌹𐌳𐌰𐌶𐌹          |
| Loc.   | 𐌲𐌹𐌳𐌰, 𐌲𐌹𐌳𐌰<br>𐌲𐌹𐌳𐌰𐌶𐌹, 𐌲𐌹𐌳𐌰𐌶𐌹                            | .....        | .....                           |
| Voc.   | .....   | .....        | 𐌲𐌹𐌳𐌰                            |

## 152. Bases ending in 𐌲𐌹—Masculine.

*Revanaka.*—The nom. sing. repeats the final 𐌲 and the termination; before the enclitic particle 𐌲𐌹 or 𐌲𐌹𐌶, 𐌲 is generally lengthened; as, 𐌲𐌹𐌶𐌹𐌶𐌹, 𐌲𐌹𐌶𐌹𐌶𐌹𐌶, 𐌲𐌹𐌶𐌹𐌶𐌹𐌶, &c. The acc. sing., the nom. and acc. dual, and the nom. and acc. plu-

<sup>1</sup> Mark 𐌲𐌹𐌶𐌹 *Wörter.* (Vind. 7. 16).

<sup>2</sup> *R. 9.* 𐌲𐌹𐌶𐌹𐌶𐌹𐌶𐌹 𐌲𐌹𐌶𐌹𐌶𐌹𐌶𐌹 𐌲𐌹𐌶𐌹𐌶𐌹𐌶𐌹 Gold. (Goth. 4. 3).

𐌲𐌹𐌶𐌹𐌶𐌹𐌶𐌹 𐌲𐌹𐌶𐌹𐌶𐌹𐌶𐌹𐌶𐌹𐌶𐌹𐌶𐌹𐌶𐌹 Gold. (Y. 9. 4).

<sup>3</sup> An euphonic change of 𐌲𐌹 + 𐌶𐌹 (see para. 147).







156. **אִישׁ** (a man, a male)—Masculine.

The base is unchangeable; (see para. 126).

|        | <i>Singular.</i> | <i>Dual.</i> | <i>Plural.</i>  |
|--------|------------------|--------------|---|
| Nom.   | אִישׁ, אישׁ      | אִישׁוֹ      | <div style="display: inline-block; vertical-align: middle;"> { אִישׁוֹ, אִישׁוֹ<br/> אִישׁוֹ, אִישׁוֹ<br/> Vind. 8, 10 </div> |
| Acc.   | אִישׁוֹ, אִישׁוֹ | .....        | <div style="display: inline-block; vertical-align: middle;"> { אִישׁוֹ, אִישׁוֹ, אִישׁוֹ<br/> אִישׁוֹ, אִישׁוֹ </div>         |
| Instr. | אִישׁוֹ          | .....        | אִישׁוֹ   |
| Dat.   | אִישׁוֹ, אִישׁוֹ | .....        | <div style="display: inline-block; vertical-align: middle;"> { <i>Wester.</i> אִישׁוֹ<br/> אִישׁוֹ, אִישׁוֹ </div>            |
| Abl.   | אִישׁוֹ          | אִישׁוֹ      | אִישׁוֹ   |
| Gen.   | אִישׁוֹ, אִישׁוֹ | אִישׁוֹ      | אִישׁוֹ   |
| Loc.   | אִישׁוֹ          | .....        | .....   |
| Voc.   | אִישׁוֹ          | .....        | אִישׁוֹ   |

157. The feminine of **אִישׁ** is formed by the addition of the feminine suffix **ה**, before which the penultimate **שׁ** is lengthened; e. g., אִישָׁהּ. It follows the paradigm **אִישָׁהּ**.

## 158. Other inflected forms, both regular and irregular, of the same base:—

Acc. Sing.—אִישָׁהּ, אִישָׁהּ

Nom. and Acc. Pl.—אִישָׁהּ, אִישָׁהּ, אִישָׁהּ

Abl. Pl.—אִישָׁהּ *Wester.*, אִישָׁהּ *Geld.*Gen. Sing.—אִישָׁהּ *Yag.* I, 11.

<sup>1</sup> Mark אִישׁוֹ, אִישׁוֹ אִישׁוֹ, אִישׁוֹ (Y. 30, 2) man and man, each individually for himself (*Rev. Dr. Mills*).

<sup>2</sup> Also, אִישָׁהּ *Geld.* (Yt. 3, 4); אִישָׁהּ *Geld.* (Yt. 3, 11).



Gen. Plu.—မိမိ YL 8, 10; မိမိ YL 13, 57.

Voc. Plu.—မိမိ Vond. 21, 13.

159. Feminine nouns ending in မ, မိ and မိ are very few, as, မိမိ (a sister); မိမိ (a daughter); မိမိ (a mother). They are declined like မိမိ (ma.). Their inflected forms as found in the Avesta texts are given below.

|      | Singular.  | Plural.             |
|------|--|---------------------|
| Nom. | <u>မိမိ</u> , <u>မိမိ</u><br><u>မိမိ</u> , <u>မိမိ</u> | <u>မိမိ</u>         |
| Acc. | <u>မိမိ</u><br><u>မိမိ</u> , <u>မိမိ</u>               | <u>မိမိ</u>         |
| Gen. | .....  | <u>မိမိ</u><br>Gth. |
| Loc. | <u>မိမိ</u>  | .....               |

## 160. Bases ending in ဝ

To this class belong nouns ending in the suffixes ဝ, ဝ and ဝ. Substantives ending in ဝ are all of the masculine gender; as, ဝ, ဝ; those in ဝ and ဝ are mostly neuter; as, ဝ, ဝ, &c. But when these nouns are used as adjectives, they take the gender of the substantives which they qualify; as, ဝ (milk)—neut. subj.; ဝ ဝ (Maidhyo-Zaranyo the milk-giver) mas. adj.; similarly, ဝ (a good thought) neut.

\* Exceptions.—ဝ mas. (a chariot); see ဝ nom. sing. Vond. 13, 1; ဝ fem. (dawn); see ဝ acc. sing. Vond. 13, 15.

mas. :  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}\text{vz}^{\text{m}}$  (a youth of good thoughts) mas.  
adj. &c.

### 161. Bases ending in $\text{vz}^{\text{m}}-\text{Masculine}$ .

REMARKS.—The nom. sing. changes the final  $\text{vz}^{\text{m}}$  to  $\text{vz}^{\text{m}}$ , without adding any termination. The acc. sing., the nom. and acc. plu. lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing. and the gen. plu.,  $\text{vz}^{\text{m}}$  is reduced to  $\text{vz}$  (— of the suffix being dropped).

### 162. $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ (the Creator), $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ (Knowing)—Masculine.

Three bases.—Strong base,  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ ,  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ ; middle base,  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ ,  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ , of which no inflected form is found; weakest base,  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$  or  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ ,  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$  or  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ .

Singular.

Plural.

|        |  |  |
|--------|--|--|
| Nom.   | $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$<br>$\text{vz}^{\text{m}}\text{vz}^{\text{m}}$<br>$\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ | $\text{vz}^{\text{m}}\text{vz}^{\text{m}}\text{vz}^{\text{m}}$   |
| Acc.   | $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$   | $\text{vz}^{\text{m}}\text{vz}^{\text{m}}\text{vz}^{\text{m}}$<br>$\text{vz}^{\text{m}}\text{vz}^{\text{m}}$ , $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$<br>Y. 56, 6. |
| Instr. | $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$<br>$\text{vz}^{\text{m}}\text{vz}^{\text{m}}$   | $\text{vz}^{\text{m}}\text{vz}^{\text{m}}\text{vz}^{\text{m}}$<br>Y. 58, 6.  |
| Dat.   | $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$   | .....  |
| Abl.   | $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$   | .....  |

+ Mark  $\text{vz}^{\text{m}}\text{vz}^{\text{m}}$  those who have performed their actions  
(Y. 29, 31.) is euphonicallly inserted (see para. 38).

|      | Singular.  | Plural.    |
|------|--|------------|
| Nom. | $\left. \begin{array}{l} \text{سَمَاءٌ} \\ \text{سَمَاءَاتُ} \end{array} \right\}$ | سَمَاءَاتُ |
| Ver. | سَمَّاهُ   |            |

163. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—سَمَاءٌ, سَمَاءَاتُ (n. 14); سَمَاءُ, سَمَاءَاتُ, سَمَاءَاتُ (n. 15 to 16).

Acc. Sing.—سَمَاءُ, سَمَاءَاتُ (Gold. 15, 16); سَمَاءُ, سَمَاءَاتُ (n. 17 to 18).

Dat. Sing.—سَمَاءُ, سَمَاءَاتُ (n. 19 to 20); سَمَاءُ, سَمَاءَاتُ (n. 21 to 22); سَمَاءُ, سَمَاءَاتُ (n. 23 to 24).

Adv. Sing.—سَمَاءُ, سَمَاءَاتُ (n. 25 to 26); سَمَاءُ, سَمَاءَاتُ (n. 27 to 28).

Gen. Plu.—سَمَاءُ, سَمَاءَاتُ (n. 29 to 30); سَمَاءُ, سَمَاءَاتُ (Gold. 15, 16, n. 31 to 32).

Ver. Sing.—سَمَّاهُ, سَمَّاهَاتُ (n. 33 to 34).

164. The formation of nouns ending in  $\text{سَمَاءُ}$  follows the analogy of the base  $\text{سَمَاءُ}$ , i. e. it is formed by adding  $\text{سَمَاءُ}$  to the weakest base; e. g.,  $\text{سَمَاءُ}$  (from the weakest base  $\text{سَمَاءُ}$ ; orig.  $\text{سَمَاءُ}$ );  $\text{سَمَاءُ}$  (from the weakest base  $\text{سَمَاءُ}$ ; orig.  $\text{سَمَاءُ}$ );  $\text{سَمَاءُ}$  (from the weakest base  $\text{سَمَاءُ}$ ; orig.  $\text{سَمَاءُ}$ ).

165.  $\text{سَمَاءُ}$  (the moon)—Masculine.

The base is interchangeable (see para. 125).

|      | Singular.           | Plural.    |
|------|---------------------|------------|
| Nom. | سَمَاءٌ, سَمَاءَاتُ | سَمَاءَاتُ |
| Acc. | سَمَاءُ, سَمَاءَاتُ | سَمَاءَاتُ |
| Gen. | سَمَاءُ, سَمَاءَاتُ | سَمَاءَاتُ |



**Quadrivocal.**— $\text{अहम्}$ , in some of its inflectional forms, changes the base to  $\text{अहङ्}$ ; e.g. nom. sing.  $\text{अहम्}$  ( $\text{अहङ्प्रत्ययः}$ ) Yl. 10, 142; dat. sing.  $\text{अहङ्महे}$  Yl. 7, 1; gen. sing.  $\text{अहङ्मया$  Yl. 7, 0; acc. sing.  $\text{अहङ्मया$  Yand. 31, 2.

Adjectives ending in  $\text{अहम्}$  are both masc. and neut.; e.g.  $\text{अहङ्मयाः शिष्याः}$  (masc.);  $\text{अहङ्मयाः शिष्याः}$  (neut.).

### 166. Bases ending in $\text{अहम्}$ —Neuter.

**Remarks.**—The nom. and acc. sing. change the final  $\text{अहम्}$  to  $\text{अहं}$ , while the nom. and acc. plu. to  $\text{अह}$ , without adding any termination. The instr., dat. and abl. plu. change  $\text{अहम्}$  to  $\text{अह}$ , and the loc. plu. to  $\text{अहं}$ , before the termination; sometimes the instr. plu. repeats the final  $\text{अह}$ .

### 167. $\text{अहङ्मयाः शिष्याः}$ (a word)—Neuter.

The base is unchanged (see para. 126).

|        | Singular.         | Plural.           |
|--------|-------------------|-------------------|
| Nom.   | $\text{अहं}$      | $\text{अहः}$      |
| Acc.   | $\text{अहं}$      | $\text{अहः}$      |
| Instr. | $\text{अहङ्मयाः}$ | $\text{अहङ्मयाः}$ |
| Dat.   | $\text{अहङ्मयाः}$ | $\text{अहङ्मयाः}$ |
| Abl.   | $\text{अहङ्मयाः}$ | $\text{अहङ्मयाः}$ |
| Gen.   | $\text{अहङ्मयाः}$ | $\text{अहङ्मयाः}$ |
| Loc.   | $\text{अहङ्मयाः}$ | $\text{अहङ्मयाः}$ |

### \* 168. Other inflected forms, both regular and irregular, of the same base.

Nom. and Acc. Sing.— $\text{अहं}$ ,  $\text{अहं}$ ,  $\text{अहं}$ ;  $\text{अहं}$  help;  $\text{अहं}$

the throat. Before the emphatic particle  $\text{em}$  or  $\text{em}$ ,  $\text{em}$  is reduced to  $\text{em}$ ; e.g.  $\text{em}$ ,  $\text{em}$ . In the fifth dialect, the final  $\text{em}$  is, in several instances, changed to  $\text{em}$ : as.  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ , &c. Mark  $\text{em}$  Gold Y. 13, 3:  $\text{em}$ - $\text{em}$ ,  $\text{em}$ , and Acc. Pl.  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ .

Impr. Sing. —  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$

Impr. Pl. —  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$   
Gold:  $\text{em}$  Gold Y. 32, 3 (with the definite).

Def. Sing. —  $\text{em}$ ,  $\text{em}$  (Gold.  $\text{em}$ ,  $\text{em}$ );  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$   
Gold:  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$

Abl. Sing. —  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$  Gold Y. 8, 47;  $\text{em}$ ,  $\text{em}$  (i.e.  $\text{em}$  *darkness*)

Abl. Pl. —  $\text{em}$  Mark  $\text{em}$  (Gold Y. 10, 23).

Gen. Sing. —  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$

Gen. Pl. —  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$

Loc. Sing. —  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$ ,  $\text{em}$   
 $\text{em}$  Weber. (For  $\text{em}$  in dialect Y. 45, 8;  $\text{em}$  Y. 8, 8;  $\text{em}$  Y. 13, 1;  $\text{em}$  Y. 5, 1; (orig.  $\text{em}$ ; by the dropping of  $\text{em}$  the preceding vowel is lengthened);  $\text{em}$ , also  $\text{em}$  (Y. 10, 106; Vocab. Y. 31.

Loc. Plu. —  $\text{အဝဏ္ဏဗျဉ်း}$   $\text{အဝဏ္ဏဗျဉ်း}$   $\text{အဝဏ္ဏဗျဉ်း}$   $\text{အဝဏ္ဏဗျဉ်း}$   
 $\text{အဝဏ္ဏဗျဉ်း}$   $\text{အဝဏ္ဏဗျဉ်း}$   $\text{အဝဏ္ဏဗျဉ်း}$

Voc. Sing. —  $\text{အဝဏ္ဏဗျဉ်း}$  Y. 25. 4.

## 169. Bases ending in ၀၂—Mas. and Fem.

These are mostly adjectives; very few are substantives. They are inflected according to the general rule, except the nom. sing., which changes the final ၀၂ to  $\text{အ}$ , sometimes to  $\text{အ}$ , without adding any termination. Comparative adjectives ending in ၀၂ (mas.) form their nom. sing. in  $\text{အဝဏ္ဏဗျဉ်း}$ ; e. g.  $\text{အဝဏ္ဏဗျဉ်း}$  (mas.),  $\text{အဝဏ္ဏဗျဉ်း}$  (fem.),  $\text{အဝဏ္ဏဗျဉ်း}$  (fem.). Some inflected forms of these nouns, as found in the sacred writings are as follow. The base is unchangeable.

|       | Singular.                                      | Plural.                                 |
|-------|--|---|
| Nom.  | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
|       | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
|       | (GOLD) $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$ | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$ |
|       | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
| Acc.  | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
|       | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
|       | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
|       | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
|       | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
| Inst. | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
|       | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
| Dat.  | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
|       | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |
|       | $\text{အဝဏ္ဏဗျဉ်း}$ $\text{အဝဏ္ဏဗျဉ်း}$        | $\text{အဝဏ္ဏဗျဉ်း}$                     |



[illegible]

170. αἶ (the land, the earth), = αἶ  
(a borough, a family).—Feminine.

'The book is unchangeable' (see para. 123).

|        | Singular  | Plural               |
|--------|---|----------------------|
| Nom.   | کتاب  | کتابیں               |
| Acc.   | کتاب کو، کتابیں کو  | کتابوں کو، کتابیں کو |
| Instr. | کتاب سے، کتاب سے  | .....                |
| Abstr. | کتاب میں  | کتابوں میں           |
| Abi.   | کتاب سے، کتاب سے<br>کتاب سے، کتاب سے<br>کتاب سے، کتاب سے<br>(Gold.) کتاب سے | کتابوں سے            |
| Gen.   | کتاب کی، کتاب کی  | کتابوں کی، کتابوں کی |

\* Mark ḡṣṭy<sup>u</sup>ḡṣṭy—ḡṣṭy gon: dual Yt. 13, 127.

<sup>a</sup> H. J.,  $\frac{1}{2}$  inch, also  $\frac{1}{2}$  inch (Gold. Y. 12, 3).

\* By the insertion of  $\lambda$  before the termination  $(\lambda a) + \lambda + \lambda a$ .

\*  $\frac{1}{2} \text{cc}$ —in the sense of the loc. (see Verml. 3, 36, 37, 35).

Alind,  $\frac{1}{2}$  Gold, Yt. 5, 0 (base  $\frac{1}{2}$ ).



ḡḡḡḡ, ḡḡḡḡ acc. sing.; ḡḡḡḡ abl. sing.; ḡḡḡḡ,  
ḡḡḡḡ gen. sing.; ḡḡḡḡ voc. sing.; ḡḡḡḡ nom. and acc.  
pl.; ḡḡḡḡ Gold. (Yt. 4, 7) gen. plu.

ḡḡḡḡ ma (the novel, an offspring, kith)—ḡḡḡḡ Yt. 13,  
25; ḡḡḡḡ—ḡḡḡḡ Gold. (Yt. 8, 34) nom. sing.; ḡḡḡḡ  
acc. sing.; ḡḡḡḡ voc. sing.; ḡḡḡḡ (Y. 46, 12) loc. plu.

ḡḡḡḡ ma (the novel, an offspring, kith)—ḡḡḡḡ  
acc. sing.; ḡḡḡḡ abl. sing.; ḡḡḡḡ gen. sing.

ḡḡḡḡ ma (a metric foot)—ḡḡḡḡ, ḡḡḡḡ instr.  
pl.; ḡḡḡḡ abl. plu.

ḡḡḡḡ mat (covering, matting)—ḡḡḡḡ, ḡḡḡḡ  
acc. sing.; ḡḡḡḡ instr. sing.

ḡḡḡḡ ma (Afrasyah)—ḡḡḡḡ nom. sing.; ḡḡḡḡ  
acc. sing.; ḡḡḡḡ instr. plu.

ḡḡḡḡ (great)—ḡḡḡḡ dat. sing.; ḡḡḡḡ acc. plu.; ḡḡḡḡ

ḡḡḡḡ ma and fem. (a word)—ḡḡḡḡ nom. sing.; ḡḡḡḡ,  
ḡḡḡḡ acc. sing.; ḡḡḡḡ instr. sing.; ḡḡḡḡ (Y. 8, 1) gen.  
sing.; ḡḡḡḡ nom. plu.; ḡḡḡḡ, ḡḡḡḡ, ḡḡḡḡ acc. plu.;  
ḡḡḡḡ abl. dual; ḡḡḡḡ, ḡḡḡḡ, ḡḡḡḡ  
ḡḡḡḡ abl. plu.; ḡḡḡḡ, ḡḡḡḡ gen. plu.

ḡḡḡḡ mat (a weapon)—ḡḡḡḡ, ḡḡḡḡ nom.  
sing.; ḡḡḡḡ acc. sing.; ḡḡḡḡ, ḡḡḡḡ instr.

\* Similarly, ḡḡḡḡ Gold. Y. 62, 5 (cf. ḡḡḡḡ—)



aug., ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ Westar., ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ Gold. (X. 67,

29) matr. dial., ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ gen. plu.

ᠠᠨᠠᠨᠠᠨᠠᠨ neut. (bedding) — ᠠᠨᠠᠨᠠᠨᠠᠨ nom. and acc. sing.

ᠠᠨᠠᠨᠠᠨ mas. (watching, guarding) — ᠠᠨᠠᠨᠠᠨ nom. sing.

ᠠᠨᠠᠨᠠᠨ acc. sing.; ᠠᠨᠠᠨᠠᠨ nom. plu.

ᠠᠨᠠᠨᠠᠨ neut. (a seat, a place) — ᠠᠨᠠᠨᠠᠨ acc. sing.; ᠠᠨᠠᠨᠠᠨ

ᠠᠨᠠᠨᠠᠨ (also, ᠠᠨᠠᠨᠠᠨᠠᠨ) gen. sing.

ᠠᠨᠠᠨᠠᠨ mas. (seeing, watching) — ᠠᠨᠠᠨᠠᠨ nom. sing.

ᠠᠨᠠᠨᠠᠨ neut. (the sun) — ᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨ nom. sing.; ᠠᠨᠠᠨᠠᠨ,

ᠠᠨᠠᠨᠠᠨ gen. sing.

ᠠᠨᠠᠨᠠᠨ mas. (good in deed) — ᠠᠨᠠᠨᠠᠨᠠᠨ nom. sing.

### 173. Nouns having more than one base without affecting the meaning in their inflected forms.

There are some nouns, which, in their particular inflected forms, take different bases; in most cases, a redundant ᠠ is subjoined at the end. E. g., ᠠᠨᠠᠨᠠᠨ (a man, a male); ᠠᠨᠠᠨᠠᠨ,

ᠠᠨᠠᠨᠠᠨ (name); ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ

ᠠᠨᠠᠨ (a warrior); ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ (a priest);

ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ (invoking); ᠠᠨᠠᠨᠠᠨ (ᠠᠨᠠᠨ), ᠠᠨᠠᠨᠠᠨ

ᠠᠨᠠᠨᠠᠨ (a ruler, a tyrant); ᠠᠨᠠᠨᠠᠨ,

ᠠᠨᠠᠨᠠᠨᠠᠨ (a male); ᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨ (land); ᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨ (winter);

ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨ (the sun); ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨ (a sword);

ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ (possessing a wounding power);

ᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨ (the moon); ᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨᠠᠨ, ᠠᠨᠠᠨᠠᠨ (a hour,







177. Comparative bases in ལྔ་ལྔ་ form their feminine by the addition of the feminine suffix ལྔ་, before which the penultimate ལྔ་ is dropped and ལྔ་ changed to ལྔ་; e. g. ལྔ་ལྔ་ལྔ་ (mas.) larger, greater; fem. ལྔ་ལྔ་ལྔ་; ལྔ་ལྔ་ལྔ་ (mas.) more powerful; fem. ལྔ་ལྔ་ལྔ་; but ལྔ་ལྔ་ལྔ་ (better) drops it in the fem.; e. g. ལྔ་ལྔ་ལྔ་. Comp. Sans. गरीयस heavier; fem. गरीयसी; गरीयस wicked; fem. गरीयसी.

Note.—ལྔ་ (a man) forms its feminine base ལྔ་ལྔ་.

178. The feminine base of adjectives ending in ལྔ་, and of substantives in ལྔ་ which admit of a feminine, is for the most part formed by the addition of the feminine suffix ལྔ་ to the masculine; in other words, by lengthening the final vowel. E. g., ལྔ་ལྔ་ (mas.) strong; fem. ལྔ་ལྔ་; ལྔ་ལྔ་ (mas.) beautiful; fem. ལྔ་ལྔ་; ལྔ་ལྔ་ (mas.) a grandfather; fem. ལྔ་ལྔ་; ལྔ་ལྔ་ (mas.) an uncle; fem. ལྔ་ལྔ་. But, in several instances, the feminine base is formed by substituting the feminine suffix ལྔ་ for the final ལྔ་; e. g. ལྔ་ལྔ་ (mas.) a Dev; fem. ལྔ་ལྔ་; ལྔ་ལྔ་ (mas.) a ram; fem. ལྔ་ལྔ་; ལྔ་ལྔ་ (mas.) golden; fem. ལྔ་ལྔ་; ལྔ་ལྔ་ (Sansk. गति a master) forms its feminine by adjoining the word ལྔ་ལྔ་, or changing it to ལྔ་ལྔ་ (Sansk. गति, गति; e. g. ལྔ་ལྔ་ ལྔ་ལྔ་ལྔ་ལྔ་ see. sing. Vend. 7, 12; ལྔ་ལྔ་ལྔ་ལྔ་ nom. sing. Vend. 12, 7 (the mistress of the house).

Note.—Sansk. गति is from गति (the original form of गति). ལྔ་ལྔ་ is, though rarely, also used for ལྔ་ལྔ་; e. g. ལྔ་ལྔ་ལྔ་ det. sing. (see Yc. 17, 35).

179. The feminine base of adjectives ending in ལ་ is generally formed by the addition of the feminine suffix ར་ to the masculine base ; e. g., འཇམ་ལྷན་ (mas.) broad ; fem. འཇམ་ལྷན་ར་, རྩམ་ལྷན་ (mas.) youthful ; fem. རྩམ་ལྷན་ར་ (Gêh. རྩམ་ལྷན་ར་ Gâth. Yag. ôh, 3).

180. In the case of some lower classes of animals, the mas. and fem. are formed by adjoining རྩམ་ (male) and རྩམ་ར་ (female) respectively to the word denoting the whole class ; as, རྩམ་ རྩམ་ (a horse) ; རྩམ་ར་ རྩམ་ or རྩམ་, རྩམ་ རྩམ་ (a mare) ; རྩམ་ རྩམ་ (a bu-camel), རྩམ་ར་ རྩམ་ (a she-camel) ; རྩམ་ རྩམ་ or རྩམ་ར་ རྩམ་ (an ox) ; རྩམ་ རྩམ་ (a cow) ; རྩམ་ རྩམ་ (a she-deer).

## Chapter V.

### Adjectives.

181. The declension of substantives includes, as stated before, that of adjectives. Adjectives may be divided into three classes, viz.—1 Simple, 2 Derivative, 3 Compound.

(1) Simple adjectives are those that come directly from roots and are not derived from substantives ; as, རྩམ་, རྩམ་, རྩམ་.

Compare Persian بزرگ, بزرگوار, بزرگوار, &c.

(2) Derivative adjectives are those that are derived from substantive nouns ; as, རྩམ་ (from རྩམ་), རྩམ་ (from རྩམ་), རྩམ་ (from རྩམ་), རྩམ་ (from རྩམ་), &c.

Compare Persian بزرگوار, بزرگوار, بزرگوار, &c.

(3) Compound adjectives are those that are formed by using the

\* Compare Sans. बलि, वृद्ध, वृद्ध (cf. वृद्ध to engender).

† Compare Sans. वृद्ध (cf. वृद्ध to work).

‡ Compare Sans. वृद्ध. See. Oia. Eog. Oia.





\* *ḥaḥ* Sans. *ḥa* (easy and weak, base; *ḥaḥ* Sans. *ḥa* (weak base); e. g., pos. *ḥaḥḥaḥ* sweet-scented; compar. *ḥaḥḥaḥ* *ḥaḥḥaḥ*; super. *ḥaḥḥaḥḥaḥ*.

Exception:— *ḥaḥḥaḥḥaḥ* (orig., *ḥaḥḥaḥ* + *ḥaḥḥaḥ*).

Compare Sans. *ḥaḥ* pure, *ḥaḥ* heavy; compar. *ḥaḥḥaḥ*, *ḥaḥḥaḥ*; super. *ḥaḥḥaḥḥaḥ*, *ḥaḥḥaḥḥaḥ*.

Bases of adjectives ending in *ḥa* mostly substitute *ḥa* for *ḥa* before *ḥaḥ* and *ḥaḥ*; e. g., pos. *ḥaḥḥaḥḥaḥ*; compar. *ḥaḥḥaḥḥaḥḥaḥ*; super. *ḥaḥḥaḥḥaḥḥaḥḥaḥ*.

185. Adjectives, which in their declension show two bases, assume before *ḥaḥ* and *ḥaḥ* their weak base; those with three bases assume before *ḥaḥ* and *ḥaḥ* their weakest base; e. g., *ḥaḥḥaḥḥaḥ* (orig., *ḥaḥḥaḥ* + *ḥaḥḥaḥ*), weak base *ḥaḥḥaḥ*; *ḥaḥḥaḥḥaḥḥaḥ* (orig., *ḥaḥḥaḥ* + *ḥaḥḥaḥḥaḥ*), weak base *ḥaḥḥaḥḥaḥ*; *ḥaḥḥaḥḥaḥḥaḥḥaḥ* (from *ḥaḥḥaḥ* + *ḥaḥḥaḥḥaḥ*), partic. multiplic. pos.: *ḥaḥḥaḥ*), weakest base *ḥaḥḥaḥḥaḥ*; *ḥaḥḥaḥḥaḥḥaḥḥaḥ* (from *ḥaḥḥaḥ* + *ḥaḥḥaḥḥaḥ*; *ḥaḥḥaḥ*), weakest base *ḥaḥḥaḥḥaḥḥaḥ*; similarly, *ḥaḥḥaḥḥaḥḥaḥḥaḥ* (from *ḥaḥḥaḥḥaḥ*; *ḥaḥḥaḥ*); weakest base *ḥaḥḥaḥḥaḥ* or *ḥaḥḥaḥḥaḥ*.

186. Final *ḥaḥ* and *ḥaḥ* are changed before *ḥaḥ* and *ḥaḥ* to *ḥaḥ* and *ḥaḥ*, respectively; e. g., *ḥaḥḥaḥḥaḥḥaḥ* (from *ḥaḥḥaḥḥaḥḥaḥ*); *ḥaḥḥaḥḥaḥḥaḥḥaḥḥaḥ* (fr. *ḥaḥḥaḥḥaḥḥaḥḥaḥ*); *ḥaḥḥaḥḥaḥḥaḥḥaḥḥaḥḥaḥ* (from *ḥaḥḥaḥḥaḥḥaḥḥaḥ*);

\* Sometimes, in the Gōndā dialect, *ḥaḥ* is used; e. g.,

*ḥaḥḥaḥḥaḥḥaḥḥaḥ* *ḥaḥḥaḥḥaḥḥaḥḥaḥḥaḥ*.



Many adjectives may optionally form their comparative degrees by the addition of the suffix **ساز** Sans. **درمان**\* (man. and ment. base); **ساز** Sans. **درمانی** (m. base), and their superlative degree by the addition of the suffix **ساز** Sans. **درمان** (man. and ment. base); **ساز** Sans. **درمانی** (m. base); e. g., compar. **سازمان**, **سازمانی**, **سازمانی**; super. **سازمانی**, **سازمانی**, **سازمانی**, &c. The difference between **سازمان**, **سازمانی** and **سازمان**, **سازمانی** is this, that whereas **سازمان** and **سازمانی** are added to the masculine base of the adjective, **سازمان** and **سازمانی** are subjoined to the root, from which the adjective has been derived, the vowel of the root being generally guttural, sometimes lengthened; e. g., **سازمانی** (r. **سازمان**); **سازمانی** (r. **سازمان**); **سازمانی** (r. **سازمان**); **سازمانی** (r. **سازمان**); **سازمانی** (r. **سازمان**). Compare Sans. **विद्य** quick; compar. **विद्यमान**; superl. **विद्यमान** (r. **विद्य** to move quickly).

191. The following are some special rules for the addition of **سازمان** and **سازمانی** :—

(a) \*The final vowel of a masculine base, which contains more than one syllable, or its final consonant together with the vowel preceding it, is dropped, the final consonant resuming its original form; e. g., **سازمانی**, super. **سازمانی**; **سازمانی**, **سازمانی**; **سازمانی**, **سازمانی**; **سازمانی**, **سازمانی**. Comp. Sans. **पाप** wicked; **पापि**, **पापि**; **महत्** great; **महि**, **महि**.

(b) The suffixes **ساز**, **ساز**, **ساز**, **ساز**, &c., are dropped, when the remainder of the base thereupon consists of only one syllable; it undergoes no change, except that its final resumes its original form; but when the remainder of the base contains more

\* Vcl. **درمان** : e. g., **درمانی**, &c. **درمانی** **درمانی**



than one syllable, rule (a) is applicable to it : e. g., अमल  
अमल, compar. अमलतर, super. अमलतम;  
अमलतर, super. अमलतम; अमलतर, compar. अमलतर,  
 super. अमलतम; अमलतर, compar. अमलतर,  
 super. अमलतम; अमलतर, super. अमलतम;  
अमलतर, super. अमलतम, Ar. Comp. Sans. अमलतर, अमलतम  
 (possessed of wealth; compar. अमलतर, अमलतम; sup. अमलतर, अमलतम)

(c) अ is substituted for the initial ए of a line, when ए is  
 immediately followed by a consonant : e. g., अमल, super. अमल  
अमल—Comp. Sans. अमल, अमलतम, अमलतम

192. A few adjectives admit of both forms in the comparative  
 and the superlative : e. g., अमलतर, अमलतम (i. e. अमलतम);  
अमलतर, अमलतम or अमलतम (i. e. अमलतम); अमलतर,  
अमलतम (i. e. अमलतम); अमलतर, अमलतम, अमलतम,  
अमलतम (i. e. अमलतम); अमलतर, अमलतम (i. e. अमलतम);  
अमलतर, अमलतम, अमलतम (i. e. अमलतम); &c.

193. It should be noted that all adjectives are not complete in  
 the three forms of the positive, comparative and superlative  
 degrees : a great many of them have two forms, while others,  
 only one; e. g., अमलतर (i. e. अमलतर + अमलतम);  
अमलतर, अमलतम, अमलतम (most wonderful); अमलतर,  
अमलतम, अमलतम, अमलतम (i. e. अमलतम + अमलतम, i. e. अमलतम);  
अमलतर, अमलतम, अमलतम (i. e. अमलतम); &c.

\* Dr. Keith's Sanskrit grammar, 1st Edition, p. 12.

† अमलतम is also the compar. of अमलतम (i. e. अमलतम).

‡ In अमलतम (X. 12, 1), the most beautiful of good.

# 194. List of some notable comparatives and superlatives.

| Positive.   | Comparatives.   | Superlatives.  |
|---|---|--|
| <p> <math>\text{ḡāh} \left. \begin{array}{l} \text{ḡāh} \\ \text{ḡāh} \end{array} \right\} \text{Gāh.}</math><br/> <math>\text{ḡāh} \left. \begin{array}{l} \text{ḡāh} \\ \text{ḡāh} \end{array} \right\} \text{powerful}</math> </p> | <p> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> </p> | <p> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> </p>                              |
| <p> <math>\text{ḡāh}</math> bad<br/> Y. 50, 51. <math>\text{ḡāh}</math> </p>  | <p> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> </p> | <p> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> </p>                              |
| <p> strong <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> of mighty strength </p>   | <p> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> </p> | <p> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> </p>                              |
| <p> <math>\text{ḡāh}</math> holy<br/> <math>\text{ḡāh}</math> </p>  | <p> <math>\text{ḡāh}</math> </p>                              | <p> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> </p>                              |
| <p> <math>\text{ḡāh}</math> swift </p>  | <p> <math>\text{ḡāh}</math> </p>                              | <p> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> </p>                              |
| <p> <math>\text{ḡāh}</math> strong </p>   |   | <p> <math>\text{ḡāh}</math> </p>   |
| <p> <math>\text{ḡāh}</math> friendly </p>   |   | <p> <math>\text{ḡāh}</math> </p>   |
| <p> <math>\text{ḡāh}</math> righteous </p>  |   | <p> <math>\text{ḡāh}</math> </p>   |
| <p> <math>\text{ḡāh}</math> little </p>   |   | <p> <math>\text{ḡāh}</math> </p>   |
| <p> <math>\text{ḡāh}</math> small </p>  | <p> <math>\text{ḡāh}</math> </p>                              | <p> <math>\text{ḡāh}</math> </p>   |
| <p> <math>\text{ḡāh}</math> wise </p>   |   | <p> <math>\text{ḡāh}</math> </p>   |
| <p> <math>\text{ḡāh}</math> </p>  |   | <p> <math>\text{ḡāh}</math> </p>   |
| <p> <math>\text{ḡāh}</math> powerful </p>   | <p> <math>\text{ḡāh}</math> </p>                              | <p> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math><br/> <math>\text{ḡāh}</math> </p> |
| <p> <math>\text{ḡāh}</math> active </p>   |   | <p> <math>\text{ḡāh}</math> </p>   |

| Positive.                  | Comparative.                   | Superlative.                 |
|----------------------------|--------------------------------|------------------------------|
| 𐎧𐎥𐎡𐎹𐎠𐎹 frightful           |                                | 𐎧𐎥𐎡𐎹𐎠𐎹𐎠𐎹                     |
| 𐎠𐎥𐎡𐎹 long                  |                                | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| 𐎠𐎥𐎡𐎹 firm                  |                                | { 𐎠𐎥𐎡𐎹𐎠𐎹<br>𐎧𐎥𐎡𐎹𐎠𐎹𐎠𐎹         |
| 𐎠𐎥𐎡𐎹 wise                  |                                | { 𐎠𐎥𐎡𐎹𐎠𐎹<br>𐎧𐎥𐎡𐎹𐎠𐎹𐎠𐎹         |
| 𐎠𐎥𐎡𐎹 nutrie                |                                | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| 𐎠𐎥𐎡𐎹 near                  | 𐎠𐎥𐎡𐎹𐎠𐎹                         | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| 𐎠𐎥𐎡𐎹 lovely                | 𐎠𐎥𐎡𐎹𐎠𐎹                         |                              |
| 𐎠𐎥𐎡𐎹 healing               | 𐎠𐎥𐎡𐎹𐎠𐎹                         | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| 𐎠𐎥𐎡𐎹 great                 | { 𐎠𐎥𐎡𐎹𐎠𐎹<br>𐎧𐎥𐎡𐎹𐎠𐎹             | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| 𐎠𐎥𐎡𐎹 addicted to the Yalm. |                                | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| 𐎠𐎥𐎡𐎹 radiant               |                                | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| 𐎠𐎥𐎡𐎹 light                 |                                | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| { 𐎠𐎥𐎡𐎹<br>𐎧𐎥𐎡𐎹 } Y. 59:31  | { 𐎠𐎥𐎡𐎹𐎠𐎹<br>𐎧𐎥𐎡𐎹𐎠𐎹 }<br>𐎧𐎥𐎡𐎹𐎠𐎹 | { 𐎠𐎥𐎡𐎹𐎠𐎹<br>𐎧𐎥𐎡𐎹𐎠𐎹<br>𐎧𐎥𐎡𐎹𐎠𐎹 |
| 𐎠𐎥𐎡𐎹 visit                 | 𐎠𐎥𐎡𐎹𐎠𐎹                         | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| 𐎠𐎥𐎡𐎹 adorable              |                                | 𐎠𐎥𐎡𐎹𐎠𐎹                       |
| { 𐎠𐎥𐎡𐎹<br>𐎧𐎥𐎡𐎹 }           |                                | { 𐎠𐎥𐎡𐎹𐎠𐎹<br>𐎧𐎥𐎡𐎹𐎠𐎹<br>𐎧𐎥𐎡𐎹𐎠𐎹 |



Positive.

Comparative.

Superlative.

stand, willing }  $\text{stand, willing} \left\{ \begin{array}{l} \text{stand, willing} \\ \text{stand, willing} \end{array} \right.$

victorious }  $\text{victorious} \left\{ \begin{array}{l} \text{victorious} \\ \text{victorious} \end{array} \right.$

beneficent }  $\text{beneficent} \left\{ \begin{array}{l} \text{beneficent} \\ \text{beneficent} \end{array} \right.$

bulky }  $\text{bulky} \left\{ \begin{array}{l} \text{bulky} \\ \text{bulky} \end{array} \right.$

bounteous }  $\text{bounteous} \left\{ \begin{array}{l} \text{bounteous} \\ \text{bounteous} \end{array} \right.$

beautiful }  $\text{beautiful} \left\{ \begin{array}{l} \text{beautiful} \\ \text{beautiful} \end{array} \right.$

happy }  $\text{happy} \left\{ \begin{array}{l} \text{happy} \\ \text{happy} \end{array} \right.$

devoted }  $\text{devoted} \left\{ \begin{array}{l} \text{devoted} \\ \text{devoted} \end{array} \right.$

Gold. }  $\text{Gold.} \left\{ \begin{array}{l} \text{Gold.} \\ \text{Gold.} \end{array} \right.$

soul }  $\text{soul} \left\{ \begin{array}{l} \text{soul} \\ \text{soul} \end{array} \right.$

active, living }  $\text{active, living} \left\{ \begin{array}{l} \text{active, living} \\ \text{active, living} \end{array} \right.$

well-knowing }  $\text{well-knowing} \left\{ \begin{array}{l} \text{well-knowing} \\ \text{well-knowing} \end{array} \right.$

having good sense }  $\text{having good sense} \left\{ \begin{array}{l} \text{having good sense} \\ \text{having good sense} \end{array} \right.$

sweet-scented }  $\text{sweet-scented} \left\{ \begin{array}{l} \text{sweet-scented} \\ \text{sweet-scented} \end{array} \right.$

106. Since adjectives have a double comparative and superlative, e.g.,  $\text{double comparative} \left\{ \begin{array}{l} \text{double comparative} \\ \text{double comparative} \end{array} \right.$

$\text{double superlative} \left\{ \begin{array}{l} \text{double superlative} \\ \text{double superlative} \end{array} \right.$

Compare Sans. वाच (vach), वाचीवत्, वाचीवत्तर, वाचिष्ठ, वाचिष्ठतर, वाचिष्ठतम, वद, वदतर.

196. Sometimes, especially in particles, **אל** and **על** are substituted for **אשר** and **אשר** for the comparative and the superlative, respectively; as, **אשר** (orig., **אשר**, from **אשר**); **אשר** (fr. **אשר**); **אשר**, **אשר** (fr. **אשר**); **אשר** (fr. **אשר**).

197. **אשר** (the lengthened form of **אשר**) is also added to pronominal bases; as, **אשר** (this of the two) (from **אשר**, **אשר** this); **אשר** (whoever of the two) (fr. **אשר** who); **אשר** (which of the two? fr. **אשר** who? which?); Comp. Sans. **यस्य**, **यस्य** (who or which of many); **कस्य**, **कस्य** (which of many?); **इतर** (other); **अभ्यतर** (one of the two); **एकतर** (one of the two); **एकतम** (one of many); **तम**, **तम** (that one of many).

The feminine bases of **אשר**, **אשר**, **אשר** and **אשר** are, as aforesaid, **אשר**, **אשר**, **אשר** and **אשר**, respectively.

## Chapter VI.—Numerals.

### Cardinals.

198. The crude forms of the simple cardinals are :—

1 **אחד** אחד

2 **שני** שני

3 **שלושה** שלושה

4 **ארבעה**, **ארבעה**  
**ארבעה**, **ארבעה**

5 **חמש** חמש

6 **שש** שש

7 **שבע** שבע

8 **שמונה** שמונה

9 **תשעה** תשעה

10 **עשר** עשר

11 **אחת עשר** אחת עשר

12 **שתי עשר** שתי עשר

13 **שלוש עשר** שלוש עשר





—𐬨𐬀𐬭𐬀𐬵𐬀 —𐬨𐬀𐬭𐬀𐬵𐬀 —𐬨𐬀𐬭𐬀𐬵𐬀 —𐬨𐬀𐬭𐬀𐬵𐬀 —𐬨𐬀𐬭𐬀𐬵𐬀  
𐬨𐬀𐬭𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀 (Vend. 22, 2).

4 =, nine plus ninety plus nine hundred plus nine thousand  
 plus ninety thousand = 99,990.

### Inflected forms of the Cardinals as found in the Avestaic writings:—

200. 𐬨𐬀𐬭𐬀𐬵𐬀 (one) is declined only in the singular. 𐬨𐬀𐬭𐬀𐬵𐬀  
 nom. sing.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 nom. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀 fem. acc.;  
𐬨𐬀𐬭𐬀𐬵𐬀 nom. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀 fem. instr.; 𐬨𐬀𐬭𐬀𐬵𐬀 nom. gen.;  
𐬨𐬀𐬭𐬀𐬵𐬀 Wester, 𐬨𐬀𐬭𐬀𐬵𐬀 Geld, fem. gen.; 𐬨𐬀𐬭𐬀𐬵𐬀  
 nom. loc.

201. 𐬨𐬀𐬭𐬀𐬵𐬀 (two) is declined only in the dual; in some of  
 its inflected forms it drops its initial consonant. 𐬨𐬀𐬭𐬀𐬵𐬀 mas.  
 nom.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 mas. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 acc.; 𐬨𐬀𐬭𐬀𐬵𐬀  
 nom. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀 (orig. 𐬨𐬀𐬭𐬀𐬵𐬀) nom. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀  
 nom. instr.; 𐬨𐬀𐬭𐬀𐬵𐬀 mas. dat.; 𐬨𐬀𐬭𐬀𐬵𐬀 abl.; 𐬨𐬀𐬭𐬀𐬵𐬀  
𐬨𐬀𐬭𐬀𐬵𐬀 nom. abl.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 nom. gen.

202. 𐬨𐬀𐬭𐬀𐬵𐬀 (three) is declined only in the plural. 𐬨𐬀𐬭𐬀𐬵𐬀  
𐬨𐬀𐬭𐬀𐬵𐬀 mas. nom.; 𐬨𐬀𐬭𐬀𐬵𐬀 fem. nom.; 𐬨𐬀𐬭𐬀𐬵𐬀 mas. acc.  
𐬨𐬀𐬭𐬀𐬵𐬀 fem. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 acc.; 𐬨𐬀𐬭𐬀𐬵𐬀 dat.;  
𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 gen.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 fem. gen.

203. 𐬨𐬀𐬭𐬀𐬵𐬀 (four) is declined only in the plural.  
𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 nom.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀  
 (Vend. 10, 22) acc.

𐬨𐬀𐬭𐬀𐬵𐬀 (four) is always used as the first member of a compound;  
𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀, &c.



# Ordinals.

296. The ordinals, except the equivalent of 'the first,' are generally derived from the cardinals, as will be seen from the following list:—

|   |   |
|---|---|
| 1 { $\text{प्रथमः}$ , $\text{प्रथमः}$<br>( <i>form.</i> $\text{प्रथमः}$ , $\text{प्रथमः}$ )<br><i>प्रथमः</i> .                | 11 $\text{एकादशः}$ <i>एकादशः</i> .  |
| 2 $\text{द्वितीयः}$ ( <i>form.</i> $\text{द्वितीयः}$ ) <i>द्वितीयः</i> .  | 12 $\text{द्वादशः}$ <i>द्वादशः</i> .  |
| 3 $\text{तृतीयः}$ ( <i>form.</i> $\text{तृतीयः}$ ) <i>तृतीयः</i> .  | 13 $\text{त्रयोदशः}$ <i>त्रयोदशः</i> .  |
| 4 $\text{चतुर्थः}$ , $\text{चतुर्थः}$<br>( <i>form.</i> $\text{चतुर्थः}$ ) <i>चतुर्थः</i> , <i>चतुर्थः</i> , <i>चतुर्थः</i> . | 14 $\text{चतुर्दशः}$ <i>चतुर्दशः</i> .  |
| 5 $\text{पञ्चमः}$ <i>पञ्चमः</i> .   | 15 { $\text{पञ्चदशः}$ , $\text{पञ्चदशः}$<br><i>पञ्चदशः</i> } <i>पञ्चदशः</i> . |
| 6 $\text{षष्ठः}$ ( <i>form.</i> $\text{षष्ठः}$ ) <i>षष्ठः</i> .<br><i>Wester. Vend. 14, 10</i> <i>षष्ठः</i> .                 | 16 $\text{षोडशः}$ <i>षोडशः</i> .  |
| 7 $\text{सप्तमः}$ <i>सप्तमः</i> .   | 17 $\text{सप्तदशः}$ <i>सप्तदशः</i> .  |
| 8 $\text{अष्टमः}$ <i>अष्टमः</i> .   | 18 $\text{अष्टदशः}$ <i>अष्टदशः</i> .  |
| 9 $\text{नवमः}$ , $\text{नवमः}$ <i>नवमः</i> .   | 19 $\text{नवदशः}$ <i>नवदशः</i> .  |
| 10 $\text{दशमः}$ <i>दशमः</i> .  | 20 $\text{दशमः}$ <i>दशमः</i> .  |

<sup>1</sup> Besides *पञ्चमः*, *अष्टमः* and *नवमः* are also used in Sanskrit.

<sup>2</sup> Also,  $\text{प्रथमः}$  ( $=\text{प्रथमः} + \text{द्वितीयः}$ ) see *Wester. Vend. 10, 8*,  
note, in the *Chanda*,  $\text{प्रथमः}$  (*Y. 45, 1*)

<sup>3</sup> Also,  $\text{चतुर्दशः}$  (*having seven divisions*); e. g.,  
 $\text{चतुर्दशः}$  (*Y. 12, 20*).

<sup>4</sup> E. g.,  $\text{दशमः}$   $\text{चतुर्दशः}$   $\text{अष्टमः}$  after *her* *thirtieth*  
year (*Vend. 14, 12*).



## 307. Multiplicatives.

ၵုၼ်ႈမႃႈ ၵုၼ်ႈ once  
 ၵုၼ်ႈ, ၵုၼ်ႈမႃႈ, ၵုၼ်ႈ, ၵု  
 twice, twofold.  
 ၵုၼ်ႈ, ၵုၼ်ႈမႃႈ, ၵုၼ်ႈ,  
 ၵုၼ်ႈမႃႈ, ၵုၼ်ႈမႃႈ ၵု  
 thrice, threefold.  
 ၵုၼ်ႈမႃႈ, ၵုၼ်ႈ, ၵုၼ်ႈ four  
 times  
 ၵုၼ်ႈမႃႈ, ၵုၼ်ႈမႃႈမႃႈ  
 six times. Comp. ၵုၼ်ႈ, ၵုၼ်ႈ  
 ၵုၼ်ႈ (in six ways).  
 ၵုၼ်ႈမႃႈ, ၵုၼ်ႈမႃႈ nine  
 times (Vend. 3, 16).  
 ၵုၼ်ႈမႃႈမႃႈ twentyfold.

ၵုၼ်ႈမႃႈမႃႈ thirtyfold.  
 ၵုၼ်ႈမႃႈမႃႈမႃႈ fortyfold.  
 ၵုၼ်ႈမႃႈမႃႈမႃႈ ၵုၼ်ႈ fiftyfold.  
 ၵုၼ်ႈမႃႈမႃႈမႃႈ ၵုၼ်ႈ sixtyfold.  
 ၵုၼ်ႈမႃႈမႃႈမႃႈ ၵုၼ်ႈ seventyfold.  
 ၵုၼ်ႈမႃႈမႃႈမႃႈ ၵုၼ်ႈ eightyfold.  
 ၵုၼ်ႈမႃႈမႃႈမႃႈ ၵုၼ်ႈ ninetyfold.  
 ၵုၼ်ႈမႃႈမႃႈ ၵုၼ်ႈ a hundredfold.  
 ၵုၼ်ႈမႃႈမႃႈ (for - ၵုၼ်ႈမႃႈ  
 ၵုၼ်ႈ) a thousandfold.  
 ၵုၼ်ႈမႃႈမႃႈ (for - ၵုၼ်ႈမႃႈ  
 ၵုၼ်ႈ) ten thousandfold.

208. Sometimes, multiplicatives are formed by affixing ၵုၼ်ႈ  
 (the sign of the superlative) to, or putting the particle ၵုၼ်ႈ or  
 ၵုၼ်ႈ after, the cardinals; e. g., ၵုၼ်ႈ-ၵုၼ်ႈ ၵုၼ်ႈ a hundred  
 times a hundred; ၵုၼ်ႈ-ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ or ၵုၼ်ႈ ၵုၼ်ႈ  
 ၵုၼ်ႈ ၵုၼ်ႈ a thousand times a thousand; ၵုၼ်ႈ ၵုၼ်ႈ  
 ၵုၼ်ႈ ၵုၼ်ႈ or ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ten thousand  
 times ten thousand.\*

## 209. Fractionals.

|  |  |
|--|--|
| ၵုၼ်ႈ ၵုၼ်ႈ one-half, $\frac{1}{2}$<br>ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ one-third, $\frac{1}{3}$<br>ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ one-fourth, $\frac{1}{4}$ | ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ three-fourths, $\frac{3}{4}$<br>ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ one-fifth, $\frac{1}{5}$<br>ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ one-sixth, $\frac{1}{6}$ |
|--|--|

\* Mark ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ ၵုၼ်ႈ (Vend. 3, 19).

## Chapter VII.

Pronouns, Pronominal Adjectives,  
and their Declension.

## 210. PERSONAL PRONOUNS—FIRST PERSON.

|       | <i>Singular.</i>                                   | <i>Plural.</i>   |
|-------|--|--|
| Nom.  | ᑭᑦᑭᑦ, 'ᑭᑦᑭᑦ ᑭᑦᑭᑦ                                   | ᑭᑦᑭᑦ ᑭᑦᑭᑦᑭᑦ  |
| Acc.  | { ᑭᑭᑭ, ᑭᑭᑭ ᑭᑦᑭ, ᑭᑦ<br>ᑭᑭᑭ (Y. 53, 4).              | { ᑭᑭᑭ, ᑭᑭᑭ, ᑭᑭᑭ, ᑭᑭᑭᑭᑭ<br>ᑭᑭᑭ ᑭᑭᑭᑭᑭ, ᑭᑭᑭᑭᑭ                           |
| Dist. | ᑭᑦᑭ, 'ᑭᑦᑭ ᑭᑦᑭᑭᑭᑭᑭ<br>Y. 25, 3                      | { ᑭᑭᑭᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭᑭ<br>'ᑭᑭᑭ, ᑭᑭᑭ, ᑭᑭᑭ ᑭᑭᑭᑭᑭᑭᑭ<br>'ᑭᑭᑭᑭᑭᑭᑭᑭ, ᑭᑭᑭᑭᑭᑭᑭᑭ |
| Att.  | 'ᑭᑭᑭ, ᑭᑭᑭᑭ ᑭᑭᑭ                                     | ᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭᑭ, ᑭᑭᑭᑭ   |
| Gen.  | { 'ᑭᑭᑭ, 'ᑭᑭ, 'ᑭᑭᑭᑭ<br>ᑭᑭᑭᑭ, ᑭᑭᑭ<br>ᑭᑭᑭ, ᑭᑭᑭ 'ᑭᑭᑭᑭᑭ | { ᑭᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭᑭ, ᑭᑭᑭᑭᑭᑭᑭ<br>{ ᑭᑭᑭ, ᑭᑭᑭ; ᑭᑭᑭ (Y. 45, 2)             |

*Note.*—The declension of this pronoun is the same in all the three genders.

<sup>1</sup> In the Gálthá dialect.

<sup>2</sup> { ᑭᑭᑭ } Wester., ᑭᑭᑭ Gold. Yt. 15, 32.

<sup>3</sup> Rarely; e. g., ᑭᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭ grant us that boon, Yt. 10, 23. Mark ᑭᑭᑭᑭᑭ Y. 47, 1, 3.

<sup>4</sup> Goldner, Roth and Bartholomæ, Fac. 44, 15.

<sup>5</sup> Very seldom; e. g., ᑭᑭᑭᑭ ᑭᑭᑭᑭ (Vend. 2, 1) other than me, except me. Comp. ᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭ Wester. (Vend. 2, 2)

<sup>6</sup> ᑭᑭᑭ Prof. Justi (Vend. 15, 3) ᑭᑭᑭᑭᑭ Y. 44, 13 [Iktu, p. 109.

<sup>7</sup> Vide Chr. Bartholomæ's Handbuch der Altsibirischen Spr.

## 211. Personal Pronouns—Second Person.

Singular.

Plural.

|       |                          |  |
|-------|--------------------------|--|
| Nom.  | քո, քո, քո, քո<br>քո     | { քեզիս քո, քեզիս<br>քո, քեզիս Y. 60, 3. |
| Acc.  | քեզ, քեզ<br>քո, քո       | { քե, քե, քե<br>քո, քո                   |
| Dat.  | քո, քո, քո<br>քո, քո, քո | { քո, քո, քո<br>քո, քո, քո               |
| Abil. | քեզ, քեզ<br>քո           | { քեզ, քեզ<br>քո                         |
| Gen.  | քո, քո, քո<br>քո, քո, քո | { քե, քե, քե<br>քե, քե, քե               |

Voc. քո, քո

*Note.*—The declension of this pronoun is the same in all the three genders.

\* Also used as the last member of a compound; e. g.,  
 քո քեզիս քեզիս a good king (he) Thou over us (see Yac.  
 41, 2); քեզիս քեզիս (Wester.), քեզիս քեզիս (Gold) whom Thou  
 (Y. 10, 14); քեզիս-քո who to thee (Y. 9, 3, 6, 9, 12).

\* In the Gāthā dialect.

\* Sometimes repeated to express emphasis; e. g., քեզ քեզ  
 to Thee, to Thee (see Y. 30, 1).

\* Chiefly used in the Gāthā dialect.

\* Mark քո in քո-քեզիս Wester. (see Nisang-Arash, 1).

\* Prof. Just; (see Afrin Paighambar Zartusht, para. 3).

\* Mark քեզիս (of you two) gen. dual (Fragment 6, 1).





Note.—Mark  $\text{𐬨𐬀𐬢𐬵}$  (Yt. 8, 22; Yt. 13, 76) nom.  $\text{𐬨𐬀𐬢𐬵}$  (Y. 31, 2) acc.  $\text{𐬨𐬀𐬢𐬵}$ .

### 213. Third Person—Neuter $\text{𐬨𐬀𐬢𐬵}$ ntr.

*Singular.*

*Plural.*

Nom.

$\text{𐬨𐬀𐬢𐬵}$  ntr

$\text{𐬨𐬀𐬢𐬵}$  ntr

Acc.

$\text{𐬨𐬀𐬢𐬵}$  ntr,  $\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$

$\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$  ntr

The remaining cases are like the masculine ( $\text{𐬨𐬀𐬢𐬵}$ )

### 214. Third Person—Feminine $\text{𐬨𐬀𐬢𐬵}$ f.

*Singular.*

*Plural.*

Nom.

$\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$  f.,  $\text{𐬨𐬀𐬢𐬵}$

$\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$  f.

Acc.

$\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$   
 $\text{𐬨𐬀𐬢𐬵}$

$\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$  f.  
 $\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$  f.

Dat.

$\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$  Gāth.

Gen.

$\text{𐬨𐬀𐬢𐬵}$  (Yt. 17, 31).

<sup>1</sup> In several instances,  $\text{𐬨𐬀𐬢𐬵}$  is used in the three genders; e. g.,  $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$ ,  $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$  mas.;  $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$  (Vend. 7, 76) fem.;  $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$  (neut.).

<sup>2</sup> Rarely; e. g.,  $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$  (Yt. 6, 6).

<sup>3</sup> In some rare instances; see Yag. 55, 4.

<sup>4</sup> Very rarely; e. g.,  $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$   $\text{𐬨𐬀𐬢𐬵}$ , i. e., that Drōj Naos fades away (see Vend. 9, 46).

<sup>5</sup> Also used in compound forms; e. g.,  $\text{𐬨𐬀𐬢𐬵}$  Geld. Yag. 32, 2;  $\text{𐬨𐬀𐬢𐬵}$  Geld. Yag. 48, 6.

<sup>6</sup> In the Gāthā dialect (see Yag. 31, 10);  $\text{𐬨𐬀𐬢𐬵}$  is also used in the sense of acc.  $\text{𐬨𐬀𐬢𐬵}$  (see Yag. 30, 3; Yag. 44, 18).

<sup>7</sup> Sometimes in the common gender (see Vend. 19, 12).

### Demonstrative Pronouns.

215. Crude form —  $\text{C}_{10}\text{H}_{16}\text{O}_2$  — Macquinn.

|        | Singular. | Plural.  |
|--------|-----------|----------|
| Nom.   | एव        | एते      |
| Acc.   | एवम्      | एतान्    |
| Instr. | एवैत      | एतैः     |
| Dat.   | एतस्मै    | एतेभ्यः  |
| Abi.   | एतस्मात्  | एतेभ्यः  |
| Gon.   | एतच्च     | एतेष्वपि |
| Loc.   | एतस्मिन्  | एतेष्वपि |

Note.—[എറണാകുളം] given. dn. ( see Veml. 13, 11).

### Demonstrative Pronouns.

216. Синий ром झुंझुन दण्ड—खंड.

|              | <i>Singular.</i>   | <i>Plural.</i>  |
|--------------|--|---|
| <i>Noun.</i> | <div style="display: inline-block; vertical-align: middle;"> <p>ደግሞህ ልላህ</p> <p>ፍጥህ</p> </div> | <div style="display: inline-block; vertical-align: middle;"> <p>—ደግሞ ልላላ</p> <p>ደግሞፍጥህ</p> </div> |
| <i>Verb.</i> | <div style="display: inline-block; vertical-align: middle;"> <p>ደግሞህ ልላህ</p> <p>ፍጥህ</p> </div> | <div style="display: inline-block; vertical-align: middle;"> <p>—ደግሞ ልላላ</p> <p>ደግሞፍጥህ</p> </div> |

✶ The rest of the cases are like the masculine (مذكر).

<sup>1</sup> In some rare instances, *ṣṣṣ* is used in the ms. (see Vend. N 26; Vend. I 5, 15, 16).

\* See Yac. 71, 11; Yoc. 8, 11, 13; Vend. 2, 39.

<sup>1</sup> Baroly; = ၂, ၆၆၀၀၀, ၆၆၀၀၀, ၆၆၀၀၀, ၆၆၀၀၀

\* In some cases,  $\aleph_{\alpha}^{\aleph_{\beta}}$  and  $\aleph_{\alpha}^{\aleph_{\beta}}$  are also used (see Vand. 2, 30; Vand. 3, 12; Vand. 7, 13).



# Demonstrative Pronouns.

217. CASES FORM  $\text{—}\text{𑂔𑂗𑂢𑂰𑂔𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂺𑂹𑂻𑂼𑂽𑂾𑂿𑃀𑃁𑃂𑃃𑃄𑃅𑃆𑃇𑃈𑃉𑃊𑃋𑃌𑃍𑃎𑃏𑃐𑃑𑃒𑃓𑃔𑃕𑃖𑃗𑃘𑃙𑃚𑃛𑃜𑃝𑃞𑃟𑃠𑃡𑃢𑃣𑃤𑃥𑃦𑃧𑃨𑃩𑃪𑃫𑃬𑃭𑃮𑃯𑃰𑃱𑃲𑃳𑃴𑃵𑃶𑃷𑃸𑃹𑃺𑃻𑃼𑃽𑃾𑃿𑄀𑄁𑄂𑄃𑄄𑄅𑄆𑄇𑄈𑄉𑄊𑄋𑄌𑄍𑄎𑄏𑄐𑄑𑄒𑄓𑄔𑄕𑄖𑄗𑄘𑄙𑄚𑄛𑄜𑄝𑄞𑄟𑄠𑄡𑄢𑄣𑄤𑄥𑄦𑄧𑄨𑄩𑄪𑄫𑄬𑄭𑄮𑄯𑄰𑄱𑄲𑄳𑄴𑄵𑄶𑄷𑄸𑄹𑄺𑄻𑄼𑄽𑄾𑄿𑅀𑅁𑅂𑅃𑅄𑅅𑅆𑅇𑅈𑅉𑅊𑅋𑅌𑅍𑅎𑅏𑅐𑅑𑅒𑅓𑅔𑅕𑅖𑅗𑅘𑅙𑅚𑅛𑅜𑅝𑅞𑅟𑅠𑅡𑅢𑅣𑅤𑅥𑅦𑅧𑅨𑅩𑅪𑅫𑅬𑅭𑅮𑅯𑅰𑅱𑅲𑅳𑅴𑅵𑅶𑅷𑅸𑅹𑅺𑅻𑅼𑅽𑅾𑅿𑆀𑆁𑆂𑆃𑆄𑆅𑆆𑆇𑆈𑆉𑆊𑆋𑆌𑆍𑆎𑆏𑆐𑆑𑆒𑆓𑆔𑆕𑆖𑆗𑆘𑆙𑆚𑆛𑆜𑆝𑆞𑆟𑆠𑆡𑆢𑆣𑆤𑆥𑆦𑆧𑆨𑆩𑆪𑆫𑆬𑆭𑆮𑆯𑆰𑆱𑆲𑆳𑆴𑆵𑆶𑆷𑆸𑆹𑆺𑆻𑆼𑆽𑆾𑆿𑇀𑇁𑇂𑇃𑇄𑇅𑇆𑇇𑇈𑇉𑇊𑇋𑇌𑇍𑇎𑇏𑇐𑇑𑇒𑇓𑇔𑇕𑇖𑇗𑇘𑇙𑇚𑇛𑇜𑇝𑇞𑇟𑇠𑇡𑇢𑇣𑇤𑇥𑇦𑇧𑇨𑇩𑇪𑇫𑇬𑇭𑇮𑇯𑇰𑇱𑇲𑇳𑇴𑇵𑇶𑇷𑇸𑇹𑇺𑇻𑇼𑇽𑇾𑇿𑈀𑈁𑈂𑈃𑈄𑈅𑈆𑈇𑈈𑈉𑈊𑈋𑈌𑈍𑈎𑈏𑈐𑈑𑈒𑈓𑈔𑈕𑈖𑈗𑈘𑈙𑈚𑈛𑈜𑈝𑈞𑈟𑈠𑈡𑈢𑈣𑈤𑈥𑈦𑈧𑈨𑈩𑈪𑈫𑈬𑈭𑈮𑈯𑈰𑈱𑈲𑈳𑈴𑈶𑈵𑈷𑈸𑈹𑈺𑈻𑈼𑈽𑈾𑈿𑉀𑉁𑉂𑉃𑉄𑉅𑉆𑉇𑉈𑉉𑉊𑉋𑉌𑉍𑉎𑉏𑉐𑉑𑉒𑉓𑉔𑉕𑉖𑉗𑉘𑉙𑉚𑉛𑉜𑉝𑉞𑉟𑉠𑉡𑉢𑉣𑉤𑉥𑉦𑉧𑉨𑉩𑉪𑉫𑉬𑉭𑉮𑉯𑉰𑉱𑉲𑉳𑉴𑉵𑉶𑉷𑉸𑉹𑉺𑉻𑉼𑉽𑉾𑉿𑊀𑊁𑊂𑊃𑊄𑊅𑊆𑊇𑊈𑊉𑊊𑊋𑊌𑊍𑊎𑊏𑊐𑊑𑊒𑊓𑊔𑊕𑊖𑊗𑊘𑊙𑊚𑊛𑊜𑊝𑊞𑊟𑊠𑊡𑊢𑊣𑊤𑊥𑊦𑊧𑊨𑊩𑊪𑊫𑊬𑊭𑊮𑊯𑊰𑊱𑊲𑊳𑊴𑊵𑊶𑊷𑊸𑊹𑊺𑊻𑊼𑊽𑊾𑊿𑋀𑋁𑋂𑋃𑋄𑋅𑋆𑋇𑋈𑋉𑋊𑋋𑋌𑋍𑋎𑋏𑋐𑋑𑋒𑋓𑋔𑋕𑋖𑋗𑋘𑋙𑋚𑋛𑋜𑋝𑋞𑋟𑋠𑋡𑋢𑋣𑋤𑋥𑋦𑋧𑋨𑋩𑋪𑋫𑋬𑋭𑋮𑋯𑋰𑋱𑋲𑋳𑋴𑋵𑋶𑋷𑋸𑋹𑋺𑋻𑋼𑋽𑋾𑋿𑌀𑌁𑌂𑌃𑌄𑌅𑌆𑌇𑌈𑌉𑌊𑌋𑌌𑌍𑌎𑌏𑌐𑌑𑌒𑌓𑌔𑌕𑌖𑌗𑌘𑌙𑌚𑌛𑌜𑌝𑌞𑌟𑌠𑌡𑌢𑌣𑌤𑌥𑌦𑌧𑌨𑌩𑌪𑌫𑌬𑌭𑌮𑌯𑌰𑌱𑌲𑌳𑌴𑌵𑌶𑌷𑌸𑌹𑌺𑌻𑌼𑌽𑌾𑌿𑍀𑍁𑍂𑍃𑍄𑍅𑍆𑍇𑍈𑍉𑍊𑍋𑍌𑍍𑍎𑍏𑍐𑍑𑍒𑍓𑍔𑍕𑍖𑍗𑍘𑍙𑍚𑍛𑍜𑍝𑍞𑍟𑍠𑍡𑍢𑍣𑍤𑍥𑍦𑍧𑍨𑍩𑍪𑍫𑍬𑍭𑍮𑍯𑍰𑍱𑍲𑍳𑍴𑍵𑍶𑍷𑍸𑍹𑍺𑍻𑍼𑍽𑍾𑍿𑎀𑎁𑎂𑎃𑎄𑎅𑎆𑎇𑎈𑎉𑎊𑎋𑎌𑎍𑎎𑎏𑎐𑎑𑎒𑎓𑎔𑎕𑎖𑎗𑎘𑎙𑎚𑎛𑎜𑎝𑎞𑎟𑎠𑎡𑎢𑎣𑎤𑎥𑎦𑎧𑎨𑎩𑎪𑎫𑎬𑎭𑎮𑎯𑎰𑎱𑎲𑎳𑎴𑎵𑎶𑎷𑎸𑎹𑎺𑎻𑎼𑎽𑎾𑎿𑏀𑏁𑏂𑏃𑏄𑏅𑏆𑏇𑏈𑏉𑏊𑏋𑏌𑏍𑏎𑏏𑏐𑏑𑏒𑏓𑏔𑏕𑏖𑏗𑏘𑏙𑏚𑏛𑏜𑏝𑏞𑏟𑏠𑏡𑏢𑏣𑏤𑏥𑏦𑏧𑏨𑏩𑏪𑏫𑏬𑏭𑏮𑏯𑏰𑏱𑏲𑏳𑏴𑏵𑏶𑏷𑏸𑏹𑏺𑏻𑏼𑏽𑏾𑏿𑐀𑐁𑐂𑐃𑐄𑐅𑐆𑐇𑐈𑐉𑐊𑐋𑐌𑐍𑐎𑐏𑐐𑐑𑐒𑐓𑐔𑐕𑐖𑐗𑐘𑐙𑐚𑐛𑐜𑐝𑐞𑐟𑐠𑐡𑐢𑐣𑐤𑐥𑐦𑐧𑐨𑐩𑐪𑐫𑐬𑐭𑐮𑐯𑐰𑐱𑐲𑐳𑐴𑐵𑐶𑐷𑐸𑐹𑐺𑐻𑐼𑐽𑐾𑐿𑑀𑑁𑑂𑑃𑑄𑑅𑑆𑑇𑑈𑑉𑑊𑑋𑑌𑑍𑑎𑑏𑑐𑑑𑑒𑑓𑑔𑑕𑑖𑑗𑑘𑑙𑑚𑑛𑑜𑑝𑑞𑑟𑑠𑑡𑑢𑑣𑑤𑑥𑑦𑑧𑑨𑑩𑑪𑑫𑑬𑑭𑑮𑑯𑑰𑑱𑑲𑑳𑑴𑑵𑑶𑑷𑑸𑑹𑑺𑑻𑑼𑑽𑑾𑑿𑒀𑒁𑒂𑒃𑒄𑒅𑒆𑒇𑒈𑒉𑒊𑒋𑒌𑒍𑒎𑒏𑒐𑒑𑒒𑒓𑒔𑒕𑒖𑒗𑒘𑒙𑒚𑒛𑒜𑒝𑒞𑒟𑒠𑒡𑒢𑒣𑒤𑒥𑒦𑒧𑒨𑒩𑒪𑒫𑒬𑒭𑒮𑒯𑒰𑒱𑒲𑒳𑒴𑒵𑒶𑒷𑒸𑒻𑒻𑒼𑒽𑒾𑒿𑓀𑓁𑓃𑓂𑓄𑓅𑓆𑓇𑓈𑓉𑓊𑓋𑓌𑓍𑓎𑓏𑓐𑓑𑓒𑓓𑓔𑓕𑓖𑓗𑓘𑓙𑓚𑓛𑓜𑓝𑓞𑓟𑓠𑓡𑓢𑓣𑓤𑓥𑓦𑓧𑓨𑓩𑓪𑓫𑓬𑓭𑓮𑓯𑓰𑓱𑓲𑓳𑓴𑓵𑓶𑓷𑓸𑓹𑓺𑓻𑓼𑓽𑓾𑓿𑔀𑔁𑔂𑔃𑔄𑔅𑔆𑔇𑔈𑔉𑔊𑔋𑔌𑔍𑔎𑔏𑔐𑔑𑔒𑔓𑔔𑔕𑔖𑔗𑔘𑔙𑔚𑔛𑔜𑔝𑔞𑔟𑔠𑔡𑔢𑔣𑔤𑔥𑔦𑔧𑔨𑔩𑔪𑔫𑔬𑔭𑔮𑔯𑔰𑔱𑔲𑔳𑔴𑔵𑔶𑔷𑔸𑔹𑔺𑔻𑔼𑔽𑔾𑔿𑕀𑕁𑕂𑕃𑕄𑕅𑕆𑕇𑕈𑕉𑕊𑕋𑕌𑕍𑕎𑕏𑕐𑕑𑕒𑕓𑕔𑕕𑕖𑕗𑕘𑕙𑕚𑕛𑕜𑕝𑕞𑕟𑕠𑕡𑕢𑕣𑕤𑕥𑕦𑕧𑕨𑕩𑕪𑕫𑕬𑕭𑕮𑕯𑕰𑕱𑕲𑕳𑕴𑕵𑕶𑕷𑕸𑕹𑕺𑕻𑕼𑕽𑕾𑕿𑖀𑖁𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑𑖒𑖓𑖔𑖕𑖖𑖗𑖘𑖙𑖚𑖛𑖜𑖝𑖞𑖟𑖠𑖡𑖢𑖣𑖤𑖥𑖦𑖧𑖨𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰𑥱𑥲𑥳𑥴𑥵𑥶𑥷𑥸𑥹𑥺𑥻𑥼𑥽𑥾𑥿𑦀𑦁𑦂𑦃𑦄𑦅𑦆𑦇𑦈𑦉𑦊𑦋𑦌𑦍𑦎𑦏𑦐𑦑𑦒𑦓𑦔𑦕𑦖𑦗𑦘𑦙𑦚𑦛𑦜𑦝𑦞𑦟𑦠𑦡𑦢𑦣𑦤𑦥𑦦𑦧𑦨𑦩𑦪𑦫𑦬𑦭𑦮𑦯𑦰𑦱𑦲𑦳𑦴𑦵𑦶𑦷𑦸𑦹𑦺𑦻𑦼𑦽𑦾𑦿𑧀𑧁𑧂𑧃𑧄𑧅𑧆𑧇𑧈𑧉𑧊𑧋𑧌𑧍𑧎𑧏𑧐𑧑𑧒𑧓𑧔𑧕𑧖𑧗𑧘𑧙𑧚𑧛𑧜𑧝𑧞𑧟𑧠𑧡𑧢𑧣𑧤𑧥𑧦𑧧𑧨𑧩𑧪𑧫𑧬𑧭𑧮𑧯𑧰𑧱𑧲𑧳𑧴𑧵𑧶𑧷𑧸𑧹𑧺𑧻𑧼𑧽𑧾𑧿𑨀𑨁𑨂𑨃𑨄𑨅𑨆𑨇𑨈𑨉𑨊𑨋𑨌𑨍𑨎𑨏𑨐𑨑𑨒𑨓𑨔𑨕𑨖𑨗𑨘𑨙𑨚𑨛𑨜𑨝𑨞𑨟𑨠𑨡𑨢𑨣𑨤𑨥𑨦𑨧𑨨𑨩𑨪𑨫𑨬𑨭𑨮𑨯𑨰𑨱𑨲𑨳𑨴𑨵𑨶𑨷𑨸𑨹𑨺𑨻𑨼𑨽𑨾𑨿𑩀𑩁𑩂𑩃𑩄𑩅𑩆𑩇𑩈𑩉𑩊𑩋𑩌𑩍𑩎𑩏𑩐𑩑𑩒𑩓𑩔𑩕𑩖𑩗𑩘𑩙𑩚𑩛𑩜𑩝𑩞𑩟𑩠𑩡𑩢𑩣𑩤𑩥𑩦𑩧𑩨𑩩𑩪𑩫𑩬𑩭𑩮𑩯𑩰𑩱𑩲𑩳𑩴𑩵𑩶𑩷𑩸𑩹𑩺𑩻𑩼𑩽𑩾𑩿𑪀𑪁𑪂𑪃𑪄𑪅𑪆𑪇𑪈𑪉𑪊𑪋𑪌𑪍𑪎𑪏𑪐𑪑𑪒𑪓𑪔𑪕𑪖𑪗𑪘𑪙𑪚𑪛𑪜𑪝𑪞𑪟𑪠𑪡𑪢𑪣𑪤𑪥𑪦𑪧𑪨𑪩𑪪𑪫𑪬𑪭𑪮𑪯𑪰𑪱𑪲𑪳𑪴𑪵𑪶𑪷𑪸𑪹𑪺𑪻𑪼𑪽𑪾𑪿𑫀𑫁𑫂𑫃𑫄𑫅𑫆𑫇𑫈𑫉𑫊𑫋𑫌𑫍𑫎𑫏𑫐𑫑𑫒𑫓𑫔𑫕𑫖𑫗𑫘𑫙𑫚𑫛𑫜𑫝𑫞𑫟𑫠𑫡𑫢𑫣𑫤𑫥𑫦𑫧𑫨𑫩𑫪𑫫𑫬𑫭𑫮𑫯𑫰𑫱𑫲𑫳𑫴𑫵𑫶𑫷𑫸𑫹𑫺𑫻𑫼𑫽𑫾𑫿𑬀𑬁𑬂𑬃𑬄𑬅𑬆𑬇𑬈𑬉𑬊𑬋𑬌𑬍𑬎𑬏𑬐𑬑𑬒𑬓𑬔𑬕𑬖𑬗𑬘𑬙𑬚𑬛𑬜𑬝𑬞𑬟𑬠𑬡𑬢𑬣𑬤𑬥𑬦𑬧𑬨𑬩𑬪𑬫𑬬𑬭𑬮𑬯𑬰𑬱𑬲𑬳𑬴𑬵𑬶𑬷𑬸𑬹𑬺𑬻𑬼𑬽𑬾𑬿𑭀𑭁𑭂𑭃𑭄𑭅𑭆𑭇𑭈𑭉𑭊𑭋𑭌𑭍𑭎𑭏𑭐𑭑𑭒𑭓𑭔𑭕𑭖𑭗𑭘𑭙𑭚𑭛𑭜𑭝𑭞𑭟𑭠𑭡𑭢𑭣𑭤𑭥𑭦𑭧𑭨𑭩𑭪𑭫𑭬𑭭𑭮𑭯𑭰𑭱𑭲𑭳𑭴𑭵𑭶𑭷𑭸𑭹𑭺𑭻𑭼𑭽𑭾𑭿𑮀𑮁𑮂𑮃𑮄𑮅𑮆𑮇𑮈𑮉𑮊𑮋𑮌𑮍𑮎𑮏𑮐𑮑𑮒𑮓𑮔𑮕𑮖𑮗𑮘𑮙𑮚𑮛𑮜𑮝𑮞𑮟𑮠𑮡𑮢𑮣𑮤𑮥𑮦𑮧𑮨𑮩𑮪𑮫𑮬𑮭𑮮𑮯𑮰𑮱𑮲𑮳𑮴𑮵𑮶𑮷𑮸𑮹𑮺𑮻𑮼𑮽𑮾𑮿𑯀𑯁𑯂𑯃𑯄𑯅𑯆𑯇𑯈𑯉𑯊𑯋𑯌𑯍𑯎𑯏𑯐𑯑𑯒𑯓𑯔𑯕𑯖𑯗𑯘𑯙𑯚𑯛𑯜𑯝𑯞𑯟𑯠𑯡𑯢𑯣𑯤𑯥𑯦𑯧𑯨𑯩𑯪𑯫𑯬𑯭𑯮𑯯𑯰𑯱𑯲𑯳𑯴𑯵𑯶𑯷𑯸𑯹𑯺𑯻𑯼𑯽𑯾𑯿𑰀𑰁𑰂𑰃𑰄𑰅𑰆𑰇𑰈𑰉𑰊𑰋𑰌𑰍𑰎𑰏𑰐𑰑𑰒𑰓𑰔𑰕𑰖𑰗𑰘𑰙𑰚𑰛𑰜𑰝𑰞𑰟𑰠𑰡𑰢𑰣𑰤𑰥𑰦𑰧𑰨𑰩𑰪𑰫𑰬𑰭𑰮𑰯𑰰𑰱𑰲𑰳𑰴𑰵𑰶𑰷𑰸𑰹𑰺𑰻𑰼𑰽𑰾𑰿𑱀𑱁𑱂𑱃𑱄𑱅𑱆𑱇𑱈𑱉𑱊𑱋𑱌𑱍𑱎𑱏𑱐𑱑𑱒𑱓𑱔𑱕𑱖𑱗𑱘𑱙𑱚𑱛𑱜𑱝𑱞𑱟𑱠𑱡𑱢𑱣𑱤𑱥𑱦𑱧𑱨𑱩𑱪𑱫𑱬𑱭𑱮𑱯𑱰𑱱𑱲𑱳𑱴𑱵𑱶𑱷𑱸𑱹𑱺𑱻𑱼𑱽𑱾𑱿𑲀𑲁𑲂𑲃𑲄𑲅𑲆𑲇𑲈𑲉𑲊𑲋𑲌𑲍𑲎𑲏𑲐𑲑𑲒𑲓𑲔𑲕𑲖𑲗𑲘𑲙𑲚$

|             | <i>Singular.</i>   | <i>Plural.</i>  |
|-------------|--|---|
| <i>Loc.</i> | $\left. \begin{array}{l} \text{၁၆၉၀၀} \\ \text{၁၁၆၉၀၀ မိမိတ} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{၁၆၉၀၀၀} \\ \text{၁၁၆၉၀၀၀ မိမိ} \end{array} \right.$ |

*Note*— $\text{၁၆၉}$  acc. du (Prof. Justh Vimp. II, 2);  $\text{၁၁၆၉၀၀}$  gen. du (Vend. 4, 43; Vend. 13, 41).

### Demonstrative Pronouns.

#### 219. GAELIC FORMS $\text{ዲ}$ , $\text{ዲና}$ —NEUTER.

|             | <i>Singular.</i>                                   | <i>Plural.</i>                         |
|-------------|--|--|
| <i>Nom.</i> | $\text{ዲ}$ , $\text{ዲ}$ , $\text{ዲና}$ , $\text{ዲ}$ | $\text{ዲ}$ , $\text{ዲና}$ , $\text{ዲና}$ |
| <i>Acc.</i> | $\text{ዲ}$ , $\text{ዲ}$ , $\text{ዲና}$ , $\text{ዲ}$ | $\text{ዲና}$ , $\text{ዲና}$              |

$\text{ዲ}$  The rest of the cases are like the masculine ( $\text{ዲ}$ ,  $\text{ዲና}$ ).

### Demonstrative Pronouns.

#### 220. GAELIC FORMS $\text{ዲ}$ , $\text{ዲና}$ —FEMININE.

|              | <i>Singular.</i>             | <i>Plural.</i>               |
|--------------|------------------------------|------------------------------|
| <i>Nom.</i>  | $\text{ዲ}$ ገጽ                | $\text{ዲና}$ , $\text{ዲና}$ ገጽ |
| <i>Acc.</i>  | $\text{ዲና}$ ገጽ               | $\text{ዲና}$ ገጽ               |
| <i>Loc.</i>  | $\text{ዲና}$ , $\text{ዲና}$ ገጽ | $\text{ዲና}$ ገጽ               |
| <i>Dist.</i> | $\text{ዲና}$ , $\text{ዲና}$ ገጽ | $\text{ዲና}$ , $\text{ዲና}$ ገጽ |

$\text{ዲ}$  is also used as an *exclama* at the end of exclamatory sentences, in order to give them an emphatic meaning: as,  $\text{ዲና}$  ( $\text{ዲ}$  +  $\text{ዲና}$ ); similarly,  $\text{ዲና}$ ,  $\text{ዲና}$ ,  $\text{ዲና}$ , &c.

Compare  $\text{ዲ}$  with the English neut. pronoun *It*, Lat. *Id*.

<sup>1</sup> Especially in the Gaelic dialect.

<sup>2</sup> See Fac. II, 22;  $\text{ዲና}$  (fold.) Those or Those (Yac. II, 21).

<sup>3</sup> Mark  $\text{ዲና}$ , &c.  $\text{ዲና}$  for this family (Y. II, 13).

|        | Singular.  | Plural.  |
|--------|--|--|
| Abb.   | $\left. \begin{array}{l} \text{מִי־נָעֵם} \\ \text{מִי־נָעֵם} \end{array} \right\}$                      | $\left\{ \begin{array}{l} \text{מִי־נָעֵם} \\ \text{מִי־נָעֵם} \end{array} \right. \quad \text{Yl. 10, 52; } \text{מִי־נָעֵם}$ |
| Gen.   | $\left\{ \begin{array}{l} \text{מִי־נָעֵם} \\ \text{מִי־נָעֵם} \\ \text{מִי־נָעֵם} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{מִי־נָעֵם} \\ \text{מִי־נָעֵם} \end{array} \right.$  |
| Instr. | מִי־נָעֵם  | $\left\{ \begin{array}{l} \text{מִי־נָעֵם} \\ \text{מִי־נָעֵם (Gäth.)} \end{array} \right.$                                    |

Note.— $\text{מִי־נָעֵם}$  (Gäth.) nom. and acc. du. (Prof. Juntl);  $\text{מִי־נָעֵם}$  instr. du.

### Demonstrative Pronouns.

221. CASES FORM  $\text{מִי־נָעֵם}$ —MASCULINE. Comp. Per. 1.

|        | Singular.  | Plural.   |
|--------|--|---|
| Nom.   |  | מִי־נָעֵם   |
| Acc.   | מִי־נָעֵם  | $\left\{ \begin{array}{l} \text{Yl. 1, 1; } \text{מִי־נָעֵם} \\ \text{מִי־נָעֵם? Vaud. 12, 13} \end{array} \right.$ |
| Instr. | מִי־נָעֵם, מִי־נָעֵם   | מִי־נָעֵם   |
| Gen.   | $\left\{ \begin{array}{l} \text{מִי־נָעֵם} \\ \text{מִי־נָעֵם} \\ \text{מִי־נָעֵם} \end{array} \right\}$ | מִי־נָעֵם   |

### Demonstrative Pronouns.

222. CASES FORMS  $\text{מִי־נָעֵם}$ ,  $\text{מִי־נָעֵם}$ —NEUTER.

|      | Singular.            | Plural.   |
|------|----------------------|-----------|
| Nom. | מִי־נָעֵם, מִי־נָעֵם | מִי־נָעֵם |

<sup>1</sup> In some rare instances; e. g.,  $\text{מִי־נָעֵם}$  Yl. 5, 132; Yl. 10, 19; Yl. 17, 61.



|      | <i>Singular.</i>   | <i>Plural.</i>   |
|------|--|--|
| Acc. | $\left. \begin{array}{l} \text{מִי} \\ \text{מִינִי} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{מִינִי, מִינִי, מִינִי} \\ \text{מִינִי, (מִינִי Yl. 1, 10.)} \end{array} \right.$ |

222 The rest of the cases are like the masculine (מִינִי).

### Demonstrative Pronouns.

223. *Common Form* מִינִי—FEMININE.

|       | <i>Singular.</i>  | <i>Plural.</i>         |
|-------|---|------------------------|
| Acc.  | מִינִי  | מִינִי, מִינִי, מִינִי |
| Dat.  | $\left. \begin{array}{l} \text{מִינִי, מִינִי, מִינִי} \\ \text{מִינִי, מִינִי, מִינִי} \end{array} \right\}$ | מִינִי, מִינִי         |
| Abd.  | מִינִי, מִינִי, מִינִי  |                        |
| Conj. | מִינִי, מִינִי, מִינִי  |                        |

224. Besides these (viz., מִינִי, מִינִי, מִינִי), there is another demonstrative pronoun, but rarely met with; viz., מִינִי (Said; and he, she) nom. mas. and fem.; acc. מִינִי, מִינִי, מִינִי (mas. nom. sing.); ... מִינִי, מִינִי, מִינִי (fem. nom. sing.); Mark {מִינִי Wender. Yl. 8, 54; Yl. 19, 56.

### Relative Pronouns.

225. *Common Form* מִינִי—MALE.

|      | <i>Singular.</i>   | <i>Plural.</i>   |
|------|--|--|
| Nom. | $\left\{ \begin{array}{l} \text{מִינִי, מִינִי} \\ \text{מִינִי, מִינִי} \\ \text{מִינִי, מִינִי} \end{array} \right.$ | $\left\{ \begin{array}{l} \text{מִינִי, מִינִי} \\ \text{מִינִי, מִינִי} \\ \text{מִינִי, מִינִי} \end{array} \right.$ |

<sup>1</sup> E. g., ... מִינִי מִינִי, מִינִי Yl. 25, 1. [Yl. 17, 56.]

<sup>2</sup> מִינִי, מִינִי, מִינִי Yl. 3, 51; מִינִי, מִינִי, מִינִי

<sup>3</sup> Also used in compound forms; e. g., מִינִי (Yl. 29, 2)



|             | <i>Singular.</i>  | <i>Plural.</i>  |
|-------------|---|---|
| <i>Loc.</i> | $\left. \begin{array}{l} \text{ᱥᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ} \\ \text{ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ} \end{array} \right\}$ | $\left. \begin{array}{l} \text{ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ} \\ \text{ᱦᱚᱱᱚᱛ} \end{array} \right\}$ |

*Note 1.*—ᱦᱚᱱᱚᱛ *gen. du.* (Y. 10, 3); ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ *Geld.* (which *am*) *nom. du.* Yt. 13, 12. Mark ᱦᱚᱱᱚᱛ *Geld.* ᱦᱚᱱᱚᱛ *West.*, *nom. du.* (Yt. 7, 25); ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ *gen. du.* Vond. 13, 9.

*Note 2.*—ᱦᱚᱱᱚᱛ *derives* ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ *Sand.* *whenever* of the two.

### Relative Pronouns.

226. *Cause Part.* ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ—NEETEL.

|             | <i>Singular.</i>  | <i>Plural.</i>   |
|-------------|---|--|
| <i>Nom.</i> | ᱦᱚᱱᱚᱛ, ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ  | ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ  |
| <i>Acc.</i> | $\left. \begin{array}{l} \text{ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ} \\ \text{ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{ᱦᱚᱱᱚᱛ, ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ} \\ \text{ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ} \end{array} \right.$ |

ᱦᱚᱱᱚᱛ The rest of the cases are like the masculine (ᱦᱚᱱᱚᱛ).

### Relative Pronouns.

227. *Cause Part.* ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ—FANISINE.

|               | <i>Singular.</i> | <i>Plural.</i>           |
|---------------|------------------|--------------------------|
| <i>Nom.</i>   | ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ      | ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ, ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ |
| <i>Acc.</i>   | ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ      | ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ, ᱦᱚᱱᱚᱛ ᱦᱚᱱᱚᱛ |
| <i>Instr.</i> | ᱦᱚᱱᱚᱛ            |                          |

<sup>1</sup> Only in a few instances; e. g., Vond. 5, 22, 23, 24, 25.

<sup>2</sup> ᱦᱚᱱᱚᱛ = ᱦᱚᱱᱚᱛ (see Yt. 15, 43).

[33.]

<sup>3</sup> Sometimes; see Vond. 4, 45; Yt. 19, 82; Y. 65, 5; Yt. 8.

<sup>4</sup> Mark ᱦᱚᱱᱚᱛ *gen. nom. plur.* Yt. 5, 34; Yt. 15, 24; ᱦᱚᱱᱚᱛ *nom. plur.* Yt. 15, 39.





# Interrogative Pronouns.

229. CASE FORMS သူ, ဘယ်—NEUTER.

Singular.

Plural.

Nom. သူ, ဘယ်

သူတို့

Acc. သူ, ဘယ်

၆၁ The rest of the cases are like the masculine (—ယ, ဝှ).

# Interrogative Pronouns.

230. CASE FORMS ဘယ် ကာ—FEMININE.

[Gold.

Nom. Sing. —ဘယ် ကာ; in compound forms, ဘယ်လဲ-ဘယ်, ဘယ်လဲ-ဘယ်

Acc. Sing.—ဘယ် ကာ. Mark ဘယ် Gold. Y. 46, 1.

Det. Sing.—ဘယ်လဲ ကာ.

[44, 12.

Abl. Sing.—ဘယ်လဲ ကာ. Wester., ဘယ်လဲ ကာ Gold. Y.

# Indefinite Pronouns.

231. In several instances, ဘယ် and ဝှ are also used as indefinite pronouns, meaning, 'any one, anything, whoever, whatever.'  
E.g., သူတို့ ကာမာ mas. nom. sing (Vend. 8, 100); ဘယ်  
one nom. sing (Vend. 8, 14); ဘယ်လဲ (Y. 9, 28); ဘယ်လဲ,  
သူတို့ဘယ်လဲ mas. dat. sing.; သူတို့ဘယ်လဲ fem. dat. sing.,  
သူတို့ mas. gen. sing., ဘယ်လဲ, ဘယ်လဲ, သူတို့ဘယ်လဲ  
gen. sing., ဘယ်လဲ ဘယ်လဲ (Y. 11, 5) mas. loc. sing. —ဘယ်  
သူတို့ဘယ်လဲ သူတို့ဘယ်လဲ (Y. 5, 101) loc. sing. (is each  
channel), သူတို့ဘယ်လဲ gen. plu. It is used in the three genders;  
e.g., သူတို့ဘယ်လဲ.....သူတို့ဘယ်လဲ mas. Vend. 18, 22); ...သူတို့ဘယ်လဲ  
သူတို့ဘယ်လဲ neut. (Vend. 9, 18); သူတို့ဘယ်လဲ...သူတို့ဘယ်လဲ fem.

E.g., သူတို့ဘယ်လဲ.....သူတို့ဘယ်လဲ (Vend. 2, 39), what lights.





Note.—**אני** **אני** instr. du. (Vend. 6, 45).

### Reflexive Pronouns—Neuter.

234. The nom. and acc. neuter forms of these pronouns are not met with. The rest of the cases (from the instr. to the obl.) are like the masculine (**אני**, **אתה**, **אני**).

### Reflexive Pronouns.

CRUDE FORMS **אני**, **אתה**, **אני** **את**—FEMININE.

Nom. Sing.—**אני**, **אתה**; **אני** **אתה** Y. 40, 11.

Nom. Du.—**אתה** (e. g., **אתה** **אתה** Y. 10, 113).

Acc. Sing.—**אתה**, **אתה**; **אתה** Y. 4, 5.

Dat. Sing.—**אתה**, **אתה** Gith. [Vend. 16, 7.

Gen. Sing.—**אתה**, **אתה**, **אתה**, **אתה**

235. From **אני** (one's own) we meet with its derivatives—

(a) **אני**, **אתה**, the inflected forms of which are found in the sacred writings are these:—

**אני** fem. nom. sing.; **אתה** neut. acc. sing.; **אתה** mas. instr. sing.; **אתה** mas. obl. sing.; **אתה** fem. acc. pl.

(b) **אני** **אני** (adv.) by one's own self, of one's self.

(c) **אני** (Wester.), **אני** (Gith.) of one's self.

### 236. Possessive Pronouns.—First Person.

SPECIAL CASE FOR THE SINGULAR, **אני**, **אני** 22, 1152.

Nom. **אני** 1152; **אני** fem.; e. g., **אני** **אני** my soul Y. 29, 5; **אני** **אני** Y. 46, 8.

Dat. **אני**, **אני**, **אני**; e. g., **אני** **אני** **אני** be ye for my help Y. 50, 7; **אני**



Instr.—**သင်တို့**, **သုခသမ္ဘဝေ**; e.g., **သုခသမ္ဘဝါ၌** **သင်တို့**  
with our forehead (unus) Y. 34, 1. **သုခသုခ**, **သုခသမ္ဘဝေ**  
**သုခသမ္ဘဝါ၌** with our bodies (lis. bones) and lives Y. 37, 3.

### Possessive Pronouns—Second Person.

238. SPECIAL BASE FOR THE SINGULAR, **သင်** THY, THINE.

Instr.—**သင်**; e.g., **သတိပဿ** **သင်** by Thine own mind  
Y. 31, 12. [See Y. 43, 9.]

Dat.—**သင့်**; e.g., **လုပ်သ** **သင့်** for Thy

Acc.—**သင့်**; e.g., **သမ္ဘဝံ** **သင့်** from  
Thy love or will Y. 47, 5.

Gen.—**သတိပဿ** **သင့်** now, and now., **သမ္ဘဝံ** **သင့်** from e.g.,  
**လုပ်သ** **သင့်** **သင့်** Thy fire's flame Y. 43, 4; **သမ္ဘဝံ**  
**သင့်** of Thy Holiness Y. 48, 8.

Loc.—**သင့်**; e.g., **လုပ်သ** **သင့်** in Thy love  
Y. 33, 10; **သမ္ဘဝံ** **သင့်** in Thy grace Y. 41, 4.

Nom. Plu.—**သင်** nos.; **သင်** **သင်** e.g., **လုပ်သ** **သင်**  
**သမ္ဘဝံ** Thy praises Y. 41, 3; **သင်** **သင်** Thy  
Sovereign Power Y. 51, 4. [Y. 44, 12.]

Acc. Plu.—**သင်** **သင်** e.g., **သမ္ဘဝံ** **သင်** Thy blessings

Instr.—**သင်** **သင်** e.g., **သမ္ဘဝံ** **သင်** in Thy  
regions Y. 43, 7.

### Possessive Pronouns—Second Person.

239. SPECIAL BASE FOR THE PLURAL, **သင်တို့**, **သင်တို့**,  
**သင်တို့** your, yours,

Acc. **သင်တို့**, **သင်တို့** nos.; **သင်တို့** **သင်တို့**  
e.g., **သင်တို့** **သင်တို့** **သင်တို့** to protect Your poor





## 242. Լուր (other, another) — Masculine.

|        | Singular.                     | Plural.                         |
|--------|-------------------------------|---------------------------------|
| Nom.   | Լուր, Լուր                    | { Լուր, Լուր<br>Լուր (Yt. 5, 6) |
| Acc.   | Լուր, Լուր }<br>Լուր (Gth.) } | { Լուր, Լուր<br>Լուր (Gth.) }   |
| Instr. | Լուր                          | Լուր                            |
| Dat.   | Լուր                          | Լուր                            |
| Abl.   | Լուր, Լուր }<br>Լուր }        | Լուր                            |
| Gen.   | Լուր                          | { Լուր<br>Լուր Vend. 2, 20.     |

## 243. Լուր — Neuter.

|      | Singular.  | Plural.    |
|------|------------|------------|
| Nom. | Լուր       | Լուր, Լուր |
| Acc. | Լուր, Լուր | Լուր, Լուր |

Լուր The rest of the cases are like the masculine.

## 244. Լուր — Feminine.

|      | Singular. | Plural.    |
|------|-----------|------------|
| Acc. | Լուր      | Լուր, Լուր |
| Gen. |           | Լուր, Լուր |

\* Լուր.....Լուր (Yt. 9, 10) the one...the other.

\* H. g., Լուր(Լուր) Լուր Լուր Լուր Լուր Լուր  
Vend. I, 21.

\* Լուր = Լուր + Լուր (see Yt. 13, 73).

\* Sometimes, Լուր, e. g., Լուր Լուր

\* E. g., Լուր(Լուր) Լուր Yt. 19, 5.





|      |          |                                  |
|------|----------|----------------------------------|
| Acc. | မိမိတို့ | { မိမိတို့, မိမိတို့<br>မိမိတို့ |
|------|----------|----------------------------------|

246. The rest of the cases are like the masculine.

### 247. မိမိတို့—Feminine.

|      | Singular.                | Plural.                                 |
|------|--------------------------|---|
| Nom. | မိမိတို့                 | မိမိတို့, မိမိတို့                      |
| Acc. | မိမိတို့                 | { မိမိတို့, မိမိတို့<br>(မိမိ) မိမိတို့ |
| Obj. | မိမိတို့                 | မိမိတို့                                |
| Gen. | { မိမိတို့<br>မိမိတို့ } | မိမိတို့                                |
| Loc. |                          | မိမိတို့                                |

248. Besides these, there are other pronominal adjectives, the bases of which are formed by subjoining the suffix မိမိ to the pronominal bases မိမိ, မိမိ, မိမိ, မိ, မိမိ, မိမိ, မိမိ and မိမိ.

Note.—The inflected forms of these adjectives, as given below, are such as are actually met with in the sacred writings.

249. မိမိမိမိ (strong base), မိမိမိမိ (weak base), the One like Thee, မိမိမိမိ nom. sing. Y. 41. 1. Comp. Sans. မိမိမိ resembling Thee.

<sup>1</sup> Rarely : e. g., မိမိမိမိမိ မိမိမိမိ Y. 10, 34.

<sup>2</sup> Seldom : e. g., မိမိမိမိ မိမိမိမိ Y. 57, 17.

မိမိမိမိ မိမိမိမိ မိမိမိမိ မိမိမိမိ Y. 6, 3.

<sup>3</sup> E. g., မိမိမိမိ မိမိမိမိ every Denj Y. 2, 11.

<sup>4</sup> Seldom မိမိမိမိ မိမိမိမိ Y. 71, 6.

250. **ညာသဗျဉ်း** (weak base), of such as you, of men like you; **ညာသဗျဉ်း** gen. sing.; **-သဗျဉ်း** နေ့ဝံ, **နေ့ဝံသဗျဉ်း** gen. plu.; **ညာသဗျဉ်း** (orig-  
inal + **ညာသဗျဉ်း**) loc. plu.

251. **ညာသဗျဉ်း** (strong base), **ညာသဗျဉ်း** (weak base), **ညာသဗျဉ်း** (fem. base), so much, this much; **ညာသဗျဉ်း** mas. nom. sing.; **ညာသဗျဉ်း** fem. nom. sing.; **ညာသဗျဉ်း** neut. nom. and acc. sing.; **ညာသဗျဉ်း**, **ညာသဗျဉ်း** mas. acc. sing.; **ညာသဗျဉ်း** fem. instr. sing.; **ညာသဗျဉ်း** mas. abl. plu.

252. **ညာသဗျဉ်း** (strong base), **ညာသဗျဉ်း** (weak base), **ညာသဗျဉ်း** (fem. base), so much, this much; **ညာသဗျဉ်း** fem. nom. sing.; **ညာသဗျဉ်း** neut. nom. and acc. sing.; **-သဗျဉ်း** နေ့ဝံ mas. acc. sing.; **ညာသဗျဉ်း** fem. instr. sing.; **-သဗျဉ်း** နေ့ဝံ neut. instr. sing.; **ညာသဗျဉ်း** gen. sing.; **နေ့ဝံသဗျဉ်း** gen. plu.

253. **ညာသဗျဉ်း** (str. b.), **ညာသဗျဉ်း** (w. b.), **-သဗျဉ်း** နေ့ဝံ (fem. base), so much, this much; **ညာသဗျဉ်း** neut. nom. and acc. sing.; **ညာသဗျဉ်း** fem. instr. sing.; **ညာသဗျဉ်း** gen. sing. Comp. Sans. **एतत्** so much.

254. **ညာသဗျဉ်း** (str. b.), **ညာသဗျဉ်း** (w. b.) that much; **ညာသဗျဉ်း** nom. plu. Comp. Pehl. **ဒါး**.

255. **ညာသဗျဉ်း** (str. b.), **ညာသဗျဉ်း** (w. b.), **ညာသဗျဉ်း** (fem. base), so much as; **ညာသဗျဉ်း** fem. nom. sing.; **ညာသဗျဉ်း** neut. nom. and acc. sing.; **ညာသဗျဉ်း** instr. sing. Comp. Sans. **एतत्**.

*Note.*—**यथा** also means "as long as, whenever" (see *Vind.* 6, 31, 24; *Vend.* 13, 11, 12; *Vend.* 15, 46).

256. **यथैव** (acc. b.), **यथा** (acc. b.) how much; **यथा** mas. nom. sing. (in what capacity, what was his position) *Y.* 12, 20; *Y.* 20, 4; **यथा** mas. acc. sing.; **यथा** neut. nom. and acc. sing.; **यथा** nom. plu. (*Comp. Per.* 22)

*Note.*—**यथा** = orig., **यथा** + **य**.

## CHAPTER VIII.—THE VERB.

257. The crude forms of the verbs are either primitive or derivative. The primitive forms are the roots, which require some change or addition before the inflectional terminations can be affixed. The derivative verbs are the Frequentative or Intensive, the Desiderative, the Denominative and the Causal.

258. Verbs have three numbers: singular, dual and plural; and in each number three persons: first, second and third. The dual number denotes, as it does in declension, 'two'; its forms are rare. The terminations which denote the persons in the different numbers are called **personal terminations**.

259. Primitive roots are conjugated in three voices, viz.—

(a) In the **Parasmaipada**, i.e., 'active voice' (literally 'voice or step for another').

(b) In the **Atmanepada**, i.e., 'reflective voice' (literally 'voice or step for one's self').

(c) In the **Passive voice**.\*

260. The **Parasmaipada** implies that the action of the verb tends to a person or thing other than the agent (subjective). The **Atmanepada** expresses that the action of the verb is confined to the agent (subjective). In other words, "the **Parasmaipada** may be said to be used, when the fruit or consequence of the action expressed by the verb accrues to a person or thing other than the agent; whereas the **Atmanepada** is employed when the fruit or consequence of the action expressed by the

\* *Comp. Dr. Kielhorn's Sanskrit Grammar, 2nd Ed., p. 75*





as that of the Atmanepada or redactive voice, while in the first four tenses and moods, the formation of the Atmanepada differs from that of the passive, as will be seen hereafter.

### Ten Classes of Conjugation.

263. Before the personal terminations are affixed to roots, "an inflective apical base must be formed out of the root. Ten different rules are, therefore, propounded for forming verbal bases out of roots in the first four tenses and moods. All verbs are, for this reason, arranged under ten classes, as they follow one or the other of these rules. In the non-conjugational tenses there is only one general rule for forming the base."

#### Formation of the Special Base in the Ten Classes.

264. Special base of roots of the First Class.—Change the vowel of the root to its gūṇa equivalent before every termination of the four tenses and moods, and affix  $\text{अ}$ ; e. g., rt.  $\text{पठ्}$ , unchangeable special base  $\text{पठि}$ ; rt.  $\text{पृ}$ , unchangeable special base  $\text{पू}$ , &c. Comp. Sans. unchangeable special base  $\text{पठ$  (rt.  $\text{पठ्}$ ). Similar (१, यव (rt.  $\text{य}$ ); खर्व (rt.  $\text{खर्}$ ).

Note 1.—Sometimes, though rarely, the radical vowel is changed to its vridhhi equivalent, e. g.,  $\text{पठि}$ ,  $\text{पू}$  (rt.  $\text{पठ्}$ );  $\text{पू}$ ,  $\text{पू}$  (rt.  $\text{पृ}$ );  $\text{पू}$ ,  $\text{पू}$  (rt.  $\text{पृ}$ );  $\text{पू}$ ,  $\text{पू}$  (rt.  $\text{पृ}$ ).

Note 2.—This affixal  $\text{अ}$  is generally lengthened before any termination beginning with  $\text{ॐ}$  or  $\text{ः}$ ; e. g.,  $\text{पठि॑}$ ,  $\text{पू॑}$  (orig.  $\text{पठ्} + \text{अ}$ );  $\text{पू॑}$  (orig.  $\text{पृ} + \text{अ}$ ), &c.

265. Special base of roots of the Second Class.—Change the radical vowel to its gūṇa equivalent before the strong terminations only. Before all the other terminations the original vowel of the root must be retained; e. g., rt.  $\text{पठ्}$ , special weak base  $\text{पठे}$ ;

\* Comp. Professor Sir Monier William's Sanskrit Grammar, 2nd Ed., p. 110.

strong base ခံ; Comp. Sans. weak base ṛ; strong base ṛ (ṛ to go); weak base ṛi; strong base ṛi (ṛi to know).

266. It should be noted that the strong terminations are those of the present and imperfect singular of the three persons of the Parasmaipada, of the imperative first person singular, dual and plural of the Parasmaipada and the Atmanepada, and the imperative third person singular of the Parasmaipada.

*Note.*—Sometimes, though rarely, the terminations of the present third person singular, and first person plural of the Atmanepada, and of the imperfect third person singular of the Atmanepada, cause the vowel of the root of the second class to be strengthened; i.e., changed to its guna equivalent; e.g., ကုကုဿ (ṛ. ခံ), ကုလိဿာဿ Gold., ကြွေကြွေဿ, မြေမြေဿ (ṛ. ဝေ); မြေမြေ (ṛ. ဝေ); ကြွေကြွေ (ṛ. ဝေ); ကြွေကြွေ (ṛ. ဝေ).

267. Special base of roots of the Third Class.—Reduplicate the root.\* Before the strong terminations the radical vowel is generally gunated; e.g., ṛ. ခံ to ခံ; special weak base ခံခံ; strong base ကုခံ;—Comp. Sans. weak base ṛ; strong base ṛi, (ṛi to sacrifice).

*Note.*—Reduplication consists in the doubling of a root according to certain rules. That portion of a reduplicated form which is prefixed to the root is called the reduplicative syllable; e.g., မ in မမ, မ in မမ, မ in မမ, &c. Prepositions prefixed to reduplicated verbal forms take their places before the reduplicative syllable; e.g., ခံခံ (ṛ. ခံ); ခံခံ (ṛ. ခံ); ခံခံ (ṛ. ခံ).

268. Special base of roots of the Fourth Class.—Affix ခံ to the root, the vowel of which is left unchanged; e.g., ṛ. ခံ, unchangeable special base ခံ; ṛ. ခံ, unchangeable

\* For a list of reduplicated forms, see pp. 163-171.





273. Special base of roots of the Ninth Class.—Affix अ (sometimes, अ) to the root before all the terminations; e. g., rt. लल, unchangeable special base अलल; similarly, अप (rt. अप). In Sanskrit the weak base is formed by adding नी (changeable to नी), and the strong one by ना (changeable to ना) to the root; e. g., special weak base क्रीनी, strong base क्रीना (rt. क्री).

Note.—This affixal अ is always viddhi, i. e., changed to अ before the termination अ, अ, अप or अप; e. g., अलल, अप, &c.

274. Special base of roots of the Tenth Class.—Affix अ to the root; e. g., rt. अ, unchangeable special base अअ. Comp. Sans. special base गगन (rt. गग to number).

The root undergoes the following changes:—

(a). A penultimate short vowel is generally geminated; e. g., अअ (rt. अ); अअ (rt. अ); अअ (rt. अ).

(b). A final vowel is mostly changed to its viddhi form; e. g., अअ (rt. अ); अअ (rt. अ).

(c). A penultimate अ is optionally lengthened; e. g., अअ (rt. अ); अअ (rt. अ).

(d). The root remains unchanged when it contains more than two consonants; e. g., अअ (rt. अअ); अअ (rt. अअ), &c.

275. Some roots form their special base in two ways, i. e., in two different classes; e. g., rt. अ to hide, to protect; अअ

\* Especially in the singular; e. g., अअ, अअ.

1st class, अनु 6th class. To which class or classes a root belongs can be known from a long and regular course of study of the Avesta language.

Comp. Sans. roots यु (to join) and गु (to go). The former belongs to the second and to the ninth class; and the latter, to the 5th and to the fourth class—Dr. Kielhorn.

276. From this it will be clearly seen, that the special base of roots of the first, fourth, sixth, ninth and tenth classes (i.e., of those classes in which the special base ends in अ) remains, with some slight modifications, unchanged throughout all the forms of the conjugational tenses and moods in Parasmaipada and Atmanepada; hence it is called the *unchangeable special base*. The special base of roots of the remaining five classes has generally two forms, a *strong base* and a *weak base*. The strong base is used in the strong terminations mentioned above (see p. 161), the weak base in the weak terminations. This base is called the *changeable special base*.\* E. g.

Note.—In Sanskrit the characteristic mark of the ninth class is अ as अस्मि, सी, which in the strong base is changed to मि; e. g., रि यु; weak base रुनी; strong base रुना.

Rt. श्रु 2nd class, 'to praise'; special weak base श्रु; special strong base श्रुण.

Rt. कृ 5th class, 'to do'; special weak base कृ; special strong base कृण.

Rt. जृ 7th class, 'to know'; special weak base जृ or जृण; special strong base जृण.

Rt. जृ 8th class, 'to extend'; special weak base जृ; special strong base जृण.

In roots of the 3rd class the radical-vowel is guttural in the special strong base; e. g., अस्मि (rt. अ to see).

\* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 50.



When the root ends in  $\text{aw}$ , the final vowel is either shortened or dropped in the special weak base: e. g.,  $\text{ṣaw}$  (ṣ- $\text{aw}$  to leave);  $\text{ṣawaw}$  (redupl. weak base  $\text{ṣaw}$ ; ṣ- $\text{aw}$  to give).

## 277. Alphabetical list of reduplicated forms of roots.

| Roots.                              | Reduplicated Forms.  |
|-------------------------------------|--|
| $\text{ṣaw}$ to be                  | $\text{ṣawaw}$ (orig., $\text{ṣaw} + \text{aw}$ )                        |
| $\text{ṣaw}$ to love                | ( $\text{ṣaw}$ ) $\text{ṣawaw}$ weak base;<br>$\text{ṣawaw}$ strong base |
| $\text{ṣaw}$ to love                | $\text{ṣawaw}$ str. b.; $\text{ṣaw}$ w. b.                               |
| $\text{ṣaw}$ to do                  | ( $\text{ṣaw}$ ) $\text{ṣawaw}$ w. b.; ( $\text{ṣaw}$ ) $\text{ṣaw}$     |
| $\text{ṣaw}$ to propitiate          | $\text{ṣawaw}$ , $\text{ṣawaw}$  |
| $\text{ṣaw}$ to go                  | $\text{ṣawaw}$ str. b.; $\text{ṣaw}$ w. b.                               |
| $\text{ṣaw}$ to be awake            | $\text{ṣawaw}$ , $\text{ṣawaw}$  |
| $\text{ṣaw}$ to bewail              | $\text{ṣawaw}$ Y. 32, 13.  |
| $\text{ṣaw}$ to hold                | $\text{ṣawaw}$   |
| $\text{ṣaw}$ to pay the penalty for | $\text{ṣawaw}$ str. b.; $\text{ṣaw}$ w. b.                               |
| $\text{ṣaw}$ to know                | { $\text{ṣawaw}$ str. b.;<br>$\text{ṣaw}$ , $\text{ṣaw}$ w. b.           |

<sup>1</sup> w. b., i. e., weak base; str. b., i. e., strong base.

<sup>2</sup> In  $\text{ṣawaw}$ ; see Yl. 13, 24, 40.

<sup>3</sup> In  $\text{ṣawaw}$  pres. partic. mas. nom. sing. (see Yl. 13, 24).

<sup>4</sup> In  $\text{ṣawaw}$  desider. pres. partic. mas. nom. sing. (see Y. 32, 8).

<sup>5</sup> In  $\text{ṣawaw}$  Gald. (see Yl. 10, 131).

## Roots.

## Reduplicated Forms.

|   |  |
|---|--|
| 𐤀𐤌 to kill, to smite                        | 𐤀𐤌𐤀𐤌 str. b. ; 𐤀𐤌𐤀 w. b.               |
| 𐤁𐤍 to go                                    | 𐤁𐤍𐤁𐤍 str. b. ; 𐤁𐤍𐤁 w. b.               |
| 𐤁𐤎 to live                                  | 𐤁𐤎𐤁𐤎 Y. 30, 1.                         |
| 𐤁𐤏 to solicit                               | 𐤁𐤏𐤁𐤏 Vend. 15, 13.                     |
| 𐤁𐤐 to bring forth                           | 𐤁𐤐𐤐𐤐, 𐤁𐤐𐤐                              |
| 𐤁𐤑 to leave, to obtain                      | 𐤁𐤑𐤑𐤑                                   |
| 𐤁𐤒 & to invoke, to worship<br>by offering } | 𐤁𐤒𐤒𐤒                                   |
| 𐤁𐤓 to invoke, to call                       | 𐤁𐤓𐤓𐤓                                   |
| 𐤁𐤔 to remove, to pass over                  | 𐤁𐤔𐤔𐤔                                   |
| 𐤁𐤕 to be alid                               | 𐤁𐤕𐤕𐤕 str. b. ; 𐤁𐤕𐤕 w. b.               |
| 𐤁𐤖𐤕 to mould, to fashion                    | 𐤁𐤖𐤕𐤕𐤕                                  |
| 𐤁𐤗𐤕 to torment                              | { 𐤁𐤗𐤕𐤕𐤕 str. b. ;<br>𐤁𐤗𐤕𐤕 w. b.        |
| 𐤁𐤘 to nourish                               | 𐤁𐤘𐤘𐤘                                   |
| 𐤁𐤙 to tear                                  | 𐤁𐤙𐤙𐤙                                   |
| 𐤁𐤚 to create, to give                       | { 𐤁𐤚𐤚, 𐤁𐤚𐤚 str. b.<br>𐤁𐤚𐤚, 𐤁𐤚𐤚 w. b. ; |
| 𐤁𐤛𐤕 to hold fast                            | 𐤁𐤛𐤕𐤕 Y. 44, 15.                        |
| 𐤁𐤜 to scorch                                | { 𐤁𐤜𐤜, 𐤁𐤜𐤜 w. b. ;<br>𐤁𐤜𐤕 str. b.      |
| 𐤁𐤝𐤕 to see                                  | 𐤁𐤝𐤕𐤕, 𐤁𐤝𐤕                              |

\* E. g., 𐤁𐤕𐤕𐤕𐤕 inten. pol. bring (Vend. 18, 10).

| Roots.                            | Reduplicated Forms.                |
|-----------------------------------|------------------------------------|
| 𐎧𐎡 to hold                        | 𐎧𐎡𐎧, 𐎧𐎡𐎧                           |
| 𐎡𐎢 to perish, to disappear        | 𐎡𐎢𐎢, 𐎡𐎢𐎢 (Y. 52, 16)               |
| 𐎡𐎣 to remove, to cleanse          | *𐎡𐎣𐎣𐎢 str. b.                      |
| 𐎡𐎤 to fight                       | 𐎡𐎤𐎤 str. b., 𐎡𐎤𐎤 w. b.             |
| 𐎡𐎥𐎢𐎢 to fight                     | †𐎡𐎥𐎢𐎢𐎢                             |
| 𐎡𐎦 (akin to 𐎡𐎥𐎢) to fill          | 𐎡𐎦𐎦                                |
| 𐎡𐎧 to carry                       | (𐎡𐎧)𐎡𐎧𐎧 w. b., 𐎡𐎧𐎧 str. b.         |
| 𐎡𐎨 to fear                        | 𐎡𐎨𐎨                                |
| 𐎡𐎩 to be                          | { 𐎡𐎩𐎩, 𐎡𐎩𐎩 w. b.<br>{ 𐎡𐎩𐎩𐎢 str. b. |
| 𐎡𐎪 to think                       | 𐎡𐎪𐎪                                |
| 𐎡𐎫𐎢 (orig., 𐎡𐎫𐎢𐎢 𐎡𐎫𐎢) to approach | 𐎡𐎫𐎢𐎢                               |
| 𐎡𐎬𐎢𐎢 to kill, to cause, to perish | 𐎡𐎬𐎢𐎢𐎢                              |
| 𐎡𐎭𐎢 to endeavour                  | 𐎡𐎭𐎢 w. b.; 𐎡𐎭𐎢𐎢 str. b.            |
| 𐎡𐎮 to be glad                     | 𐎡𐎮𐎮 Yt. 18, 40.                    |
| 𐎡𐎯𐎢 to wound                      | 𐎡𐎯𐎢𐎢 Y. 47, 4.                     |
| 𐎡𐎰 to empty                       | 𐎡𐎰𐎢𐎢                               |

\* Mark the gemelizing of the vowel of the reduplicative syllable ;  
e.g., 𐎡𐎣𐎣𐎢 Yt. 8, 48.

† In 𐎡𐎥𐎢𐎢𐎢 Yt. 10, 8. Comp. Sans. 𐎡𐎥𐎢𐎢𐎢 battle.

‡ 𐎡𐎭𐎢 in 𐎡𐎭𐎢𐎢 Wester., (Gald. 𐎡𐎭𐎢𐎢) Yt. 13, 2.

𐎡𐎧 in 𐎡𐎧𐎧 Yt. 13, 160.

‡ Mark the lengthening of the vowel in the reduplicative syllable.



## Roots.

## Reduplicated Forms.

|     |                             |                                |
|-----|-----------------------------|--------------------------------|
| לָא | to come out, to die         | לָא לָא                        |
| לָא | to grow                     | לָא לָא w. b.; לָא לָא str. b. |
| לָא | to speak                    | לָא לָא w. b.; לָא לָא str. b. |
| לָא | to smite                    | לָא לָא w. b.; לָא לָא str. b. |
| לָא | to know                     | לָא לָא                        |
| לָא | to be, to enter             | לָא לָא                        |
| לָא | to work                     | לָא לָא                        |
| לָא | to serve, to attend         | לָא לָא                        |
| לָא | to go                       | לָא לָא                        |
| לָא | to stand                    | לָא לָא                        |
| לָא | to watch                    | לָא לָא, לָא לָא               |
| לָא | to hear                     | לָא לָא                        |
| לָא | to obtain, to become worthy | לָא לָא                        |
| לָא | to guard                    | לָא לָא                        |

<sup>1</sup> Mark the lengthening of the vowel in the reduplicative syllable.

<sup>2</sup> Gāthā form לָא לָא; e. g., לָא לָא לָא Y. 30, 8.

לָא (orig., לָא + לָא; ם being dropped).

<sup>3</sup> See Y. 45, 8 (לָא לָא desiderative form).

<sup>4</sup> Also לָא לָא (׃ being dropped, ן changed to לָא); e. g., לָא לָא לָא (orig., לָא לָא לָא).

<sup>5</sup> Sometimes, though rarely, לָא לָא; e. g., לָא לָא לָא  
Wetter. Yt. 14, 21.

<sup>6</sup> Vide לָא לָא לָא Y. 58, 4 (orig., ... לָא לָא + לָא).

It should be observed that all these roots are not of the third class. The major portion of the reduplicated forms given above is such as is used in the perfect, intensive, frequentative and desiderative verbs.

278. It will be seen from these reduplicated forms that—

(1) An unspirate letter of a root is, in its reduplicative syllable, represented by the corresponding unspirate letter; e. g., rt.  $\text{𑌕𑌃}$ , reduplic.  $\text{𑌕𑌃𑌕𑌃}$ . Comp. Sans. rt.  $\text{𑌕𑌃}$  to split, reduplic.  $\text{𑌕𑌃𑌕𑌃}$ .

(2) A guttural by the corresponding palatal (guttural aspirate by palatal unspirate); e. g., rt.  $\text{𑌕𑌃}$ , reduplic.  $\text{𑌕𑌃𑌕𑌃}$ . Comp. Sans. rt.  $\text{𑌕𑌃}$  to love, reduplic.  $\text{𑌕𑌃𑌕𑌃}$ .

(3) When a root commences with two consonants, only the first consonant in its unspirate form is generally repeated in the reduplicative syllable; e. g., rt.  $\text{𑌕𑌃𑌕𑌃}$ , reduplic.  $\text{𑌕𑌃𑌕𑌃}$ ; rt.  $\text{𑌕𑌃𑌕𑌃}$ , reduplic.  $\text{𑌕𑌃𑌕𑌃}$ . Comp. Sans. rt.  $\text{𑌕𑌃𑌕𑌃}$  to shine, reduplic.  $\text{𑌕𑌃𑌕𑌃}$ .

(4)  $\text{𑌕𑌃}$  and  $\text{𑌕𑌃}$  substitute  $\text{𑌕𑌃}$  in the reduplicative syllable; e. g., rt.  $\text{𑌕𑌃𑌕𑌃}$ , reduplic.  $\text{𑌕𑌃𑌕𑌃}$ ; rt.  $\text{𑌕𑌃𑌕𑌃}$ , reduplic.  $\text{𑌕𑌃𑌕𑌃}$ , or  $\text{𑌕𑌃𑌕𑌃}$ .\*

279. It should also be noted that the reduplicated forms, in which the radical vowel is guttated, are generally strong bases; e. g., weak base  $\text{𑌕𑌃𑌕𑌃}$ , strong base  $\text{𑌕𑌃𑌕𑌃}$ ; weak base  $\text{𑌕𑌃𑌕𑌃}$ , strong base  $\text{𑌕𑌃𑌕𑌃}$ ; weak base  $\text{𑌕𑌃𑌕𑌃}$ , strong base  $\text{𑌕𑌃𑌕𑌃}$ , &c.

Comp. Sans. special weak base  $\text{𑌕𑌃}$ ; special strong base  $\text{𑌕𑌃}$  (rt.  $\text{𑌕𑌃}$  to sacrifice).

The occasional omission of the radical  $\text{𑌕𑌃}$  marks the weak base; e. g., strong base  $\text{𑌕𑌃𑌕𑌃}$ ,  $\text{𑌕𑌃𑌕𑌃}$ , weak base  $\text{𑌕𑌃𑌕𑌃}$ .

\* Comp. Dr. Keithorn's Sans. grammar, 3rd Ed., pp. 203-4.







## 283. Imperfect Tense—Atmanepada.

|   | Singular.         | Dual.      | Plural.  |
|---|-------------------|------------|--|
| 1 | अ                 |            | <sup>1</sup> उमिह ममि, <sup>2</sup> उमिह (Gith.) |
| 2 | अय                |            | ममिह ममि   |
| 3 | <sup>1</sup> अय म | ममिह, ममिह | ममिह, <sup>2</sup> अय ममि.                       |

*Note.*—The imperfect subjunctive is formed by inserting <sup>2</sup> between the special base and the personal termination. Comp. Sans. ममि from rt. अ 1st cl., ममिह from rt. ममि 2nd cl., &c.

## 284. Imperative Mood—Parasmaipada.

|   | Singular.  | Plural.                   |
|---|--|---------------------------|
| 1 | <sup>1</sup> अय ममि  | ममिह ममि                  |
| 2 | no termination (in the 1st, 4th, 6th, 8th and 10th conjugational classes);<br><sup>2</sup> उ, <sup>3</sup> उ (in all the others) म | ममिह म                    |
| 3 | अय म   | ममिह, <sup>2</sup> अय ममि |

<sup>1</sup> E. g., <sup>2</sup>उमिहममिह (Y. 32, 3); <sup>3</sup>उमिहममिह (Y. 35, 3).

Also <sup>2</sup>उमिह; e. g., <sup>3</sup>उमिहममिह Y. 35, 3.

<sup>2</sup> Changeable to <sup>3</sup>उमिह (according to para. 45).

<sup>3</sup> In the Gāthā dialect, though rarely, <sup>2</sup>उमिह; e. g., <sup>3</sup>उमिहममिह  
ममिह cried aloud (rt. ममिह).

<sup>4</sup> Only where the special base ends in <sup>2</sup>उ.

<sup>5</sup> In some rare instances, especially in the second class अय instead of अय is affixed; e. g., <sup>2</sup>उमिहममिह, <sup>3</sup>उमिहममिह (orig., अय+ममि 2nd cl.; also अयममि). Verbs of the fourth and tenth classes generally substitute अय for अय; e. g., <sup>2</sup>उमिहममिह, <sup>3</sup>उमिहममिह, &c.

## 285. Imperative Mood—Atmanepada.

*Singular.**Plural.*

- |   |                 |                    |
|---|-----------------|--------------------|
| 1 | 𑀓𑀮𑀭𑀸𑀓           | 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓𑀭𑀸𑀓        |
| 2 | 𑀓𑀮𑀭𑀸𑀓, 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 | 𑀓𑀮𑀭𑀸𑀓, 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓    |
| 3 | 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓        | 𑀓𑀮𑀭𑀸𑀓, 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓𑀭𑀸𑀓 |

## 286. Potential Mood—Parasmaipada.

*Singular.**Plural.*

- |  |  |
|--|--|
| 1 𑀓𑀮𑀭𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 (in the rest of the classes). | 𑀓𑀮𑀭𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 (in the rest of the classes). |
| 2 𑀓𑀮𑀭𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 (in the rest of the classes). | 𑀓𑀮𑀭𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 (in the rest of the classes). |
| 3 𑀓𑀮𑀭𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 (in the rest of the classes). | 𑀓𑀮𑀭𑀸𑀓 (in the 1st, 4th, 6th, 9th and 10th conjugational classes); 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 (in the rest of the classes). |

<sup>1</sup> Only when the special base ends in 𑀭𑀸𑀓.

<sup>2</sup> Changeable to 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 (according to para. 45).

<sup>3</sup> 𑀓𑀮𑀭𑀸𑀓, which is used in the Gāthā dialect only, is not a separate verbal termination, but an abridged form of 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 (orig. 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓) by the dropping of 𑀭𑀸𑀓; or rather the euphonic change of 𑀭𑀸𑀓 to 𑀓 before the final 𑀓 (see para. 45); e. g., 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓, 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓, 𑀓𑀮𑀭𑀸𑀓𑀭𑀸𑀓 (𑀓𑀮𑀭𑀸𑀓).





## Conjugation of Verbs.

288. It should be noted that all the verbal forms given in the following paradigms do not actually exist in the Avestaic writings. Some of them are inserted with the sole object of giving help and facility to students in learning the grammar. As already mentioned, the Avesta literature being not so extensive as the Sanskrit is, only certain forms are found of different conjugations, the duals are fewer still. The examples of verbal forms given below each paradigm are such as are actually met with in the sacred writings.

### Paradigms of the First Conjugation.

Root  $\sqrt{\text{Ā}}$  to carry—First Class.

Unchangeable special base  $\text{ā}$

### 289. Present Tense—Parasmaipada.

| Singular.       | Dual.        | Plural.        |
|-----------------|--------------|----------------|
| 1. $\text{āhā}$ |              | $\text{āhāhā}$ |
| 2. $\text{āhā}$ |              | $\text{āhā}$   |
| 3. $\text{āhā}$ | $\text{āhā}$ | $\text{āhā}$   |

### 290. Other verbal forms of the same:—

1st Per. Sing.— $\text{āhā}$ ,  $\text{āhā}$ ,  $\text{āhā}$ . In the Gāthā dialect,  $\text{ā}$  is sometimes dropped; e. g.,  $\text{āhā}$ ,  $\text{āhā}$ ,  $\text{āhā}$ .

1st Per. Plu.— $\text{āhāhā}$ ,  $\text{āhāhā}$  (Gāthā)

2nd Per. Sing.— $\text{āhā}$ ,  $\text{āhā}$ ,  $\text{āhā}$ ,  $\text{āhā}$ ,  $\text{āhā}$ ,  $\text{āhā}$

2nd Per. Plu.— $\text{āhāhā}$ ,  $\text{āhāhā}$  (i. e.  $\text{āhā}$  to discover):  $\text{āhāhā}$ ,  $\text{āhāhā}$  (i. e.  $\text{āhā}$  to know);  $\text{āhāhā}$

3rd Per. Sing.—අනුමානෙ, අනුමානා, අනුමානී  
(*et. යාම*); අනුමානුමා, අනුමාමා, අනුමාමා, අනුමාමා,  
අනුමාමාමා, අනුමාමා, අනුමාමාමා, අනුමාමාමා,  
අනුමාමාමාමා, අනුමාමාමාමා

3rd Per. Dual.—අනුමානුමානෙ, අනුමානා, අනුමානාමා

3rd Per. Plu.—අනුමානාමා, අනුමානාමා, අනුමානාමා Y. 46,  
7; අනුමානුමාමා, අනුමානුමාමා, අනුමානුමාමා,  
අනුමානුමාමා, අනුමානුමාමා, අනුමානුමාමා, අනුමානුමාමා,  
අනුමානුමාමා (*et. යාම*); අනුමානුමාමා (*et. යාම*);  
අනුමානුමාමා (*et. යාම*), අනුමානුමාමා (*et. යාම* to grow);  
අනුමානුමාමා, අනුමානුමාමා (*also, අනුමානුමාමා*; *et. යාම*  
Sana. *et. to eat wrongly*).

## 291. Present Tense—Atmanepada.

|    | Singular.      | Dual.          | Plural.          |
|----|----------------|----------------|------------------|
| 1. | <u>අනුමාන</u>  |                | <u>අනුමානාමා</u> |
| 2. | <u>අනුමානා</u> |                |                  |
| 3. | <u>අනුමානා</u> | <u>අනුමානා</u> | <u>අනුමානාමා</u> |

## 292. Other verbal forms of the same:—

1st Per. Sing.—අනුමානෙ, අනුමානාම, අනුමානා

1st Per. Plu.—අනුමානාමාමා, අනුමානාමාමා, අනුමානාමාමා

2nd Per. Sing.—අනුමානෙමා, අනුමානාමා, අනුමානාමා,  
අනුමානාමාමා (*et. යාම to rule*).

3rd Per. Sing.—අනුමානාමා, අනුමානාමාමා, අනුමානාමාමා,  
අනුමානාමාමා







သုခဉာဏံ, သုခဉာဏံသုခဉာဏံ, သုခဉာဏံသုခဉာဏံ, သုခဉာဏံ, သုခဉာဏံ  
 (rt. သုခဉာဏံ, သုခဉာဏံ to destroy); သုခဉာဏံ (rt. သုခဉာဏံ,  
 သုခဉာဏံ to lift up).

3rd Per. Dual.—သုခဉာဏံသုခဉာဏံ Yt. 13, 17; သုခဉာဏံသုခဉာဏံ,  
 သုခဉာဏံသုခဉာဏံ Wooten. Vend. 7, 53.

3rd Per. Plu.—သုခဉာဏံ, သုခဉာဏံ, သုခဉာဏံ (rt. သုခဉာဏံ); သုခဉာဏံ,  
 သုခဉာဏံ, သုခဉာဏံ (rt. သုခဉာဏံ to deceive); သုခဉာဏံ, သုခဉာဏံ  
 (rt. သုခဉာဏံ to approach); သုခဉာဏံ, သုခဉာဏံ (an euphonic  
 change of သ to ယ); သုခဉာဏံ (rt. သုခဉာဏံ to destroy).

## 298. Imperfect Tense—Atmanepada.

|    | Singular.      | Plural.        |
|----|----------------|----------------|
| 1. | သုခဉာဏံ        | သုခဉာဏံသုခဉာဏံ |
| 2. | သုခဉာဏံသုခဉာဏံ | သုခဉာဏံသုခဉာဏံ |
| 3. | သုခဉာဏံသုခဉာဏံ | သုခဉာဏံသုခဉာဏံ |

## 299. Other verbal forms of the same:—

1st Per. Sing.—သုခဉာဏံ

1st Per. Plu.—သုခဉာဏံသုခဉာဏံ we accepted (Y. 32, 2).

3rd Per. Sing.—သုခဉာဏံသုခဉာဏံ, သုခဉာဏံသုခဉာဏံသုခဉာဏံ, သုခဉာဏံသုခဉာဏံ,  
 သုခဉာဏံသုခဉာဏံ (rt. သုခဉာဏံ to learn).

3rd Per. Dual.—သုခဉာဏံသုခဉာဏံ (rt. သုခဉာဏံ to struggle, to fight)  
 Yt. 19, 46.

3rd Per. Plu.—သုခဉာဏံသုခဉာဏံ, သုခဉာဏံသုခဉာဏံသုခဉာဏံ (rt. သုခဉာဏံ);  
 သုခဉာဏံသုခဉာဏံ (rt. သုခဉာဏံ); သုခဉာဏံသုခဉာဏံ, သုခဉာဏံသုခဉာဏံ (orig.,  
 သုခဉာဏံသုခဉာဏံ; rt. သုခဉာဏံ to rule).





## 303. Other verbal forms of the same:—

1st Per. Sing.—၁၂၁၅၁၁, ၁၂၁၅၅၁၁, ၁၂၁၁၁၅, ၁၂၁၁၁,  
၁၂၁၁၁၁၁၁, ၁၂၁၁၁၁၁၁ (cf. ၁ to loud); ၁၂၁၁၁၁, ၁၂၁၁၁၁,  
၁၂၁၁၁၁၁, ၁၂၁၁၁၁၁, also, ၁၂၁၁၁၁၁ Y. 5, 139  
 (cf. ၁၁၁၁ to conquer).

1st Per. Plu.—၁၁၁၁၁၁ (cf. ၁၁၁၁ to aspire to)  
 Y. 10, 3; ၁၁၁၁၁၁, ၁၁၁၁၁၁၁

2nd Per. Sing.—၁၁၁၁၁၁, ၁၁၁၁၁၁, ၁၁၁၁၁, ၁၁၁၁,  
၁၁၁၁, ၁၁၁၁ (cf. ၁၁ to hasten); ၁၁၁၁၁၁ Webster.  
၁၁၁၁၁၁ Gold. (cf. ၁၁၁); ၁၁၁၁၁၁၁

2nd Per. Plu.—၁၁၁၁၁၁, ၁၁၁၁၁၁၁၁၁၁ (cf. ၁၁ to  
 know); ၁၁၁၁၁၁, ၁၁၁၁၁၁၁၁ (cf. ၁၁၁)

3rd Per. Sing.—၁၁၁၁၁ (see Y. 33, 9); ၁၁၁၁၁၁

3rd Per. Plu.—၁၁၁၁၁၁, ၁၁၁၁၁၁, ၁၁၁၁၁၁၁, ၁၁၁  
၁၁၁၁၁, ၁၁၁၁၁၁...၁၁

## 304. Imperative Mood—Atmanepada.

- |                  |                |
|------------------|----------------|
| 1. <u>၁၁၁၁၁</u>  | <u>၁၁၁၁၁၁၁</u> |
| 2. <u>၁၁၁၁၁၁</u> | <u>၁၁၁၁၁၁</u>  |
| 3. <u>၁၁၁၁၁</u>  | <u>၁၁၁၁၁၁</u>  |

## 305. Other verbal forms of the same:—

1st Per. Sing.—၁၁၁၁၁၁, ၁၁၁၁၁၁၁ Webster; ၁၁၁  
၁၁၁ Gold. (cf. ၁၁၁၁); ၁၁၁၁၁၁

2nd Per. Sing.—၁၁၁၁၁၁၁၁ (Y. 10, 10) do thou grant





Singapore.

*Phorad.*

۱۰۰

۱۰۰ (۱۰۰)

وہ (مذکورہ) ہے

۱۰۸

309. Other verbal forms of the same :—

1st Per. Plin. — *சுமரேந்திரபுரம்* (Y. 58, 6).

2nd Per. Sing.—*לֹא תִשָּׂא, לֹא תִשָּׂא, לֹא תִשָּׂא,*  
*לֹא תִשָּׂא*

2nd Per. Plur.—(မူကလေး) (ri. မူ) (to rejoice, to rest)

3rd Per. Sing. — *ḥāṣṣā, ḥāṣṣā, ḥāṣṣā.*  
*ḥāṣṣā* (ri. *ḥāṣṣā* to praise, to venerate).

And Per. Do.—*ကုသလကုသလ* Gold. (Yr. 10, 15) .. *နု*  
*ကုသလကုသလ* Y. 44, 15 (at *နု* - *နု* to ment).

Red Per. Plu. — *Periploca aegyptiaca*

310. Remarks on some irregular Roots  
of the First Class:—

Bk. ငမူ (ကု ၃၂၀) changes its final to သ in all forms,  
except မှောင်မူ (Y. 30, 3); ကွပ်ကွပ်မူ, ရဲဝ (Y. 44, 15)  
imperf. 3rd Aorist; ကိုယ်မူ (orig., ကို + ငမူ) (Y. 44,  
15) and the primitive forms (e.g., ပျံ့ငမူ, မြင်ငမူ,  
သေငမူ, &c.). The same root is changed to ငမူ စိတ် and  
also ငမူ စိတ်; e.g., မှောင်ငမူ၊ မှောင်ငမူ၊ မှောင်ငမူ၊ မှောင်ငမူ၊  
မှောင်ငမူ (the radical vowel being dropped).

Re. ಅ (ಅಗ್ರಾಂತ) ತೆರನು ಹುಡುಕು pres. 3 sing.  
 ಆಶ್ಚರ್ಯ: (ಅಹಾ ಗ್ರಾಂತ): ಹುಡುಕು imperf. 3 sing. ಆಶ್ಚರ್ಯ.



1st Pers. Du.—*අපානං*, (rt. *අප* to wish) Y. 46, 16

1st Pers. Plu.—*අපාමාමං*, *අපාමෙම*, *අපාමෙම* (rt. *අප*);  
*අපාමෙම*, *අපාමෙම*, *අපාමෙම* (rt. *අප*).

2nd Pers. Sing.—*ඉමං*, *ඉමං* (orig., *ඉම* + *අප*);  
*ඉමං* Y. 43, 4 (*ඉම* + *අප*) thou guardest; *ඉමං*

3rd Pers. Sing.—*ඉතං*, *ඉතං* (orig., *ඉතං* + *අප*);  
*ඉතං* (orig., *ඉතං* + *අප*); *ඉතං*, *ඉතං*, *ඉතං*,  
*ඉතං* YL 10, 27 (rt. *අප* to blow away); *ඉතං*,  
*ඉතං*, *ඉතං* (rt. *අප* to shill); *ඉතං*,  
*ඉතං*, *ඉතං*, *ඉතං* (rt. *අප* to stretch);  
*ඉතං*. Mark the substitution of *viddhi* for *gacch* in the  
last two forms.

3rd Pers. Plu.—*ඉතං*, *ඉතං* (rt. *අප* to  
dwell); *ඉතං*, *ඉතං*, *ඉතං* (rt. *අප* to  
meet, to go to); *ඉතං* Western; *ඉතං*  
(rt. *අප*).

### 313. Present Tense—Atmanepada.

*Singular.*

*Plural.*

1 *ඉතං*

{ *ඉතං*  
*ඉතං*  
(see Frog. VII, 2)

2 *ඉතං*

3 *ඉතං*

*ඉතං*



## 314. Other verbal forms of the same:—

1st Per. Sing.— $\text{अवागमामि}$ ,  $\text{अवागमामि}$  Geld.;  $\text{अवागमामि}$  (rt.  $\text{अवागमामि}$ );  $\text{अवागमामि}$

1st Per. Plu.— $\text{अवागमामहे}$ ,  $\text{अवागमामहे}$ ,  $\text{अवागमामहे}$  (rt.  $\text{अवागमामहे}$ );  $\text{अवागमामहे}$

2nd Per. Sing.— $\text{अवागमामस्य}$  Geld. Y. 10, 10;  $\text{अवागमामस्य}$   $\text{अवागमामस्य}$ ,  $\text{अवागमामस्य}$ ,  $\text{अवागमामस्य}$ ,  $\text{अवागमामस्य}$  (rt.  $\text{अवागमामस्य}$ ),  $\text{अवागमामस्य}$   $\text{अवागमामस्य}$ ,  $\text{अवागमामस्य}$  (rt.  $\text{अवागमामस्य}$  to wear, as clothes).

3rd Per. Plu.— $\text{अवागमामहे}$  Geld.;  $\text{अवागमामहे}$  Geld. Yt. 10, 38 (for  $\text{अवागमामहे}$ ). Compare Sans.  $\text{अवागमामहे}$ ; the termination  $\text{अवागमामहे}$  of the 3 plu. Atmanepada loses its  $\text{अवागमामहे}$ —Dr. Keithhorn.

## 315. Present Subjunctive—Parasmaipada.

2nd Per. Sing.— $\text{अवागमामस्य}$  (orig.,  $\text{अवागमामस्य}$  +  $\text{अवागमामस्य}$  +  $\text{अवागमामस्य}$ ) Geld. Y. 71, 75 (thou shalt utter).

3rd Per. Sing.— $\text{अवागमामस्य}$  Ved.  $\text{अवागमामस्य}$  (also,  $\text{अवागमामस्य}$ , see Yt. 2, 11);  $\text{अवागमामस्य}$

## 316. Present Subjunctive—Atmanepada.

1st Per. Sing.— $\text{अवागमामस्य}$  (rt.  $\text{अवागमामस्य}$  to come;  $\text{अवागमामस्य}$  +  $\text{अवागमामस्य}$  +  $\text{अवागमामस्य}$  Y. 31, 2).

3rd Per. Sing.— $\text{अवागमामस्य}$  Y. 43, 6 (rt.  $\text{अवागमामस्य}$  to proclaim, to utter).

## 317. Imperfect Tense—Parasmaipada.

| Singular.             | Plural.             |
|-----------------------|---------------------|
| 1 $\text{अवागमामस्य}$ | $\text{अवागमामस्य}$ |
| 2 $\text{अवागमामस्य}$ | $\text{अवागमामस्य}$ |

*Singular.**Plural.*

3 ပုညာဓာ

ပုညာဓာ

## 318. Other verbal forms of the same:—

1st Per. Sing.—ဇာလိ, ခေတ္တဇာလိ (rt. ဟူလိ).

2nd Per. Sing.—အဇာလိ, အဇာလိ (orig. အ+ဟူလိ);  
အဇာလိလိ thou hast passed (rt. အဇာလိလိ).

2nd Per. Plu.—အဇာလိလိ you said (Y. 49, 11).

3rd Per. Sing.—အဇာလိ, အဇာလိ (rt. အ+ဟူလိ to cry  
out); အဇာလိ (rt. ဟူလိ to join, to take): အဇာလိ  
(Y. 9, 8); အဇာလိ-အဇာလိ, အဇာလိ-အဇာလိ (Y. 29, 3).

3rd Per. Du.—အဇာလိ (rt. အ+ဟူလိ to approach).

3rd Per. Plu.—အဇာလိ, အဇာလိ, အဇာလိ (rt. အဇာလိ); အဇာလိ

## 319. Imperfect Tense—Atmanepada.

*Singular.**Plural.*

2 အဇာလိ

အဇာလိ

3 အဇာလိ (Yt. 17, 18)

အဇာလိ

## 320. Other verbal forms of the same:—

1st Per. Sing.—အဇာလိ (see Westar; Fragment IX., 2).

1st Per. Plu.—အဇာလိလိ we considered or regarded (Y.  
46, 13).3rd Per. Sing.—အဇာလိ, အဇာလိ, အဇာလိ (rt. ဇာလိ to  
grow); အဇာလိ (rt. ဇာလိ to weep); အဇာလိ, အဇာလိ

3rd Per. Plu.—အဇာလိလိ Yt. 18, 23.

\* Mark the insertion of အ before the termination.

### 321. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—*သွားလော့*, *သွားမလော့*, *သွားမလော့*, *သွားမလော့*,  
*သွားမလော့* Y. 40, 6 (rl. *သွား* to go); *သွားလော့*, *သွား*

3rd Per. Plu.—*သွားလော့*, *သွားမလော့* (rl. *သွား* to go).

### 322. Imperfect Subjunctive—Atmanepada.

2nd Per. Sing.—*သွားလော့* Y. 30, 7. Thou comest (rl. *သွား*).

### 323. Imperative Mood—Parasmaipada.

|   | Singular.       | Plural.                              |
|---|-----------------|--------------------------------------|
| 1 | <i>သွားလော့</i> | <i>သွားလော့</i>                      |
| 2 | <i>သွားလော့</i> | { <i>သွားလော့</i><br>(Vend. 18, 19). |
| 3 | <i>သွားလော့</i> |                                      |

### 324. Other verbal forms of the same:—

1st Per. Sing.—*သွားလော့*, *သွား*, *သွား* (orig., *သွား*;  
*သွား*; rl. *သွား* to go); *သွားလော့* (rl. *သွား* to flow from); *သွားလော့*,  
*သွားလော့*, *သွားလော့*

1st Per. Plu.—*သွားလော့*, *သွားလော့*, *သွားလော့* (rl. *သွား*,  
orig., *သွား* for to dwell).

2nd Per. Sing.—*သွား*, *သွား*; *သွား*, *သွား*, *သွား*, *သွား*,  
*သွား*, *သွား*, *သွား* (rl. *သွား*); *သွား*; *သွား* declare  
to us (Miliā); *သွား* (rl. *သွား* to go).

2nd Per. Plu.—*သွားလော့*, *သွားလော့* (protect us); *သွားလော့*  
(*သွား*) do ye teach (me).

3rd Per. Sing.—*သွားလော့*, *သွားလော့* (orig., *သွား* + *လော့*);



1st Per. Sing.—*ဝေဠာ* Vond. 20, 12 (rt. *ဝေ* to *amiss*); *ဝေဠာမိ*, *ဝေဠာမိတ*,  
*ဝေဠာမိတ*, *ဝေဠာမိတ*

3rd Per. Plu.—*ဝေဠာမိတ* (rt. *ဝေ* to *amiss*); *ဝေဠာမိတ* (rt. *ဝေ* to *come*); *ဝေဠာမိတ*, *ဝေဠာမိတ* (rt. *ဝေ* to *assemble*); *ဝေဠာမိတ* (rt. *ဝေ* to *go*); *ဝေဠာမိတ* (rt. *ဝေ* to *come*)

### 325. Imperative Mood—Atmanepada.

*Singular.*

*Plural.*

1 *ဝေဠာမိတ*

*ဝေဠာမိတ* ?

2 *ဝေဠာမိတ*

{ *ဝေဠာမိတ*  
*ဝေဠာမိတ* (Gath.)

3 *ဝေဠာမိတ* (Y. 28, 9)

*ဝေဠာမိတ*

### 326. Other verbal forms of the same :—

1st Per. Sing.—*ဝေဠာမိတ*—*ဝေဠာမိတ*, *ဝေဠာမိတ*

2nd Per. Sing.—*ဝေဠာမိတ*—Mark *ဝေဠာမိတ*—*ဝေဠာမိတ*  
 (rt. *ဝေ*) Vond. 19, 6,

2nd Per. Plu.—*ဝေဠာမိတ*, *ဝေဠာမိတ*, *ဝေဠာမိတ* (rt. *ဝေ*)

### 327. Potential Mood—Parasmaipada.

*Singular.*

*Plural.*

1 *ဝေဠာမိတ*

*ဝေဠာမိတ*

2 *ဝေဠာမိတ*

*ဝေဠာမိတ*

3 *ဝေဠာမိတ*

*ဝေဠာမိတ*

### 328. Other verbal forms of the same :—

2nd Per. Sing.—*ဝေဠာမိတ*, *ဝေဠာမိတ*, *ဝေဠာမိတ*, *ဝေဠာမိတ*

3rd Per. Sing.—*ဝေဠာမိတ*—*ဝေဠာမိတ* (also, *ဝေဠာမိတ*), *ဝေဠာမိတ*

1st Per. Sing.— $\text{ṣṣam}$  (ṣṣam); 2nd Per. Sing.— $\text{ṣṣam}$  (ṣṣam)  
 3rd Per. Sing.— $\text{ṣṣam}$  (ṣṣam); 4th Per. Sing.— $\text{ṣṣam}$  (ṣṣam)  
 1st Per. Plu.— $\text{ṣṣam}$ —Mark  $\text{ṣṣam}$  (ṣṣam), Y. 42, 6 (ṣṣam  
 to approach).

### 329. Potential Mood—Atmanepada.

*Singular.*

*Plural.*

|   |               |               |
|---|---------------|---------------|
| 1 |               | $\text{ṣṣam}$ |
| 2 | $\text{ṣṣam}$ | $\text{ṣṣam}$ |
| 3 | $\text{ṣṣam}$ |               |
| 4 | $\text{ṣṣam}$ | $\text{ṣṣam}$ |

### 330. Other verbal forms of the same:—

2nd Per. Sing.— $\text{ṣṣam}$ ,  $\text{ṣṣam}$ ,  $\text{ṣṣam}$

3rd Per. Sing.— $\text{ṣṣam}$  Y. 12, 6. [ $\text{ṣṣam}$ ]

3rd Per. Plu.— $\text{ṣṣam}$ ,  $\text{ṣṣam}$ ,  $\text{ṣṣam}$ ,  $\text{ṣṣam}$

### Paradigms of $\text{ṣṣ}$ , to be—Second Class.

It is to be noted that this root is somewhat irregular in its conjugation; its inflected forms in the Atmanepada are not to be found.

### 331. Present Tense—Parasmaipada.

*Singular.*

*Dual.*

*Plural.*

|   |                                    |                                    |
|---|------------------------------------|------------------------------------|
| 1 | $\text{ṣṣam}$ , $\text{ṣṣam}$ ṣṣam | $\text{ṣṣam}$ , $\text{ṣṣam}$ ṣṣam |
| 2 | $\text{ṣṣam}$ , $\text{ṣṣam}$ ṣṣam | $\text{ṣṣam}$ ṣṣam                 |
| 3 | $\text{ṣṣam}$ , $\text{ṣṣam}$ ṣṣam | $\text{ṣṣam}$ ṣṣam                 |
|   |                                    | $\text{ṣṣam}$ ṣṣam                 |

### 332. Present Subjunctive—Parasmaipada.

1st Per. Sing.— $\text{ṣṣam}$  Y. 30, 11; Y. 31, 22; Y. 32, 7

## 333. Imperfect Tense—Parasmaipāda.

3rd Pers. Sing.  $\text{မူ, ပျံ့ပူမူ, *မူ}$ 

## 334. Imperfect Subjunctive.

*Singular.**Plural.*2  $\text{မူမူ}$ 3  $\text{မူမူမူ}$  $\text{မူ, မူမူ}$ 

## 335. Imperative Mood—Parasmaipāda.

*Singular.**Plural.*2  $\text{မူမူ, မူမူမူ}$  $\text{မူမူမူမူ}$ 

## 336. Precative or Benedictive.

*Singular.**Plural.*1  $\text{မူမူမူမူ}$  $\text{မူမူမူမူမူ}$ 2  $\text{မူမူမူမူ}$  $\text{မူမူမူမူမူ, မူမူမူမူမူ}$ 3  $\text{မူမူမူမူ, မူမူမူမူ}$  $\text{မူမူမူမူ, မူမူမူမူ, မူမူမူမူ}$ 

## 337. Perfect Tense—Parasmaipāda.

*Singular.**Plural.*1  $\text{မူမူမူမူ}$  $\text{မူမူမူမူ}$  $\text{မူမူမူမူ (Gold.)}$  $\text{မူမူမူမူ (Gold.)}$ 

## 338. Perfect Subjunctive—Parasmaipāda.†

*Singular.**Dual.**Plural.*1  $\text{မူမူမူမူမူ, မူမူမူမူမူ}$ 3  $\text{မူမူမူမူ မူမူမူမူမူ}$ 

Y. 13, 12.

 $\text{မူမူမူမူ (for) မူမူမူမူမူ}$ 

Y. 60, 11.

\* In Y. 14, 40, it is used in the sense of the plural; e.g.,

 $\text{...မူမူ မူမူမူမူ မူမူမူမူမူ မူမူမူမူမူမူ မူမူမူမူမူမူ}$ 

† F. Justi and A. Harnisch.



339. Remarks on some irregular roots  
of the Second Class.

३३. चाह (चाह to will, to desire) drops the radical च in all weak forms: e. g. चाहण, चाहण, चाहण, चाहण, चाहण (also, चाहण), Ac. Comp. चहा, चहा. चाहण, चाहण; but चहा, चहा, चहा, Ac. (चहा to wish).

**५३** (vt. to lie down, to stretch) *gunates* (sometimes *vṛddhas*)  
its vowel in all the forms : e.g., **गुणयामि** (pres. 3 sing. Parasmañ :  
**गुणयन्ति**, **गुणयन्तः**. Comp. Sans. वेष्टे, वेश्ते (rt. *शी* to lie down);  
**योजि** (rt. *यु* to join).

[illegible]

2. am (not to approach) forms imperf. subjunc. 3<sup>rd</sup> sing. am (am).

H. 31. 60. (xī to weep) *evam apasāha* (weep, lamented)  
 imperf. 3 sing. Atmanā, but, *heṇi*, *apāṣṭhe*

R. 17303 (str to proclaim, to teach) changes its special base by adding  $\alpha$  in some of its forms; e.g.  $\text{proclaim} \rightarrow \text{proclaim}\alpha$  (Gibb.)

ਪ੍ਰਧਾਨਪਤ੍ਰਿਕਾ, ਪ੍ਰਧਾਨਪਤ੍ਰਿਕਾ (11th), ਪ੍ਰਧਾਨਪਤ੍ਰਿਕਾ (11th)  
ਪ੍ਰਧਾਨਪਤ੍ਰਿਕਾ

Rt. ਪ੍ਰਧਾਨ (to wear, as clothes) inflects  $\sim$  in ਪ੍ਰਧਾਨਪਤ੍ਰਿਕਾ,  
ਪ੍ਰਧਾਨਪਤ੍ਰਿਕਾ (Gold ਪ੍ਰਧਾਨਪਤ੍ਰਿਕਾ Y. 53, 5) (to ਪ੍ਰਧਾਨ

Rt. ਪ੍ਰਧਾ (to be) drops its radical  $\sim$  in weak forms except

## Paradigms of the Third Conjugation.

Root  $\sim$  TO LIVE, TO ORATE, TO MAKE—THIRD CLASS.

Special strong form  $\sim$ ,  $\sim$ , Sans. ११, ११.

Special weak form  $\sim$ ,  $\sim$ , Sans. ११, ११.

Note.— $\sim$  is irregular in some of its conjugational forms, and in several instances, especially in the Gāthā dialect, the personal terminations are subjoined directly to the root. The irregular verbal forms given in the following paradigms are such as are actually found in the texts.

### 340. Present Tense—Parasmaipada.

Singular.

Plural.

|   |                         |                 |                  |
|---|-------------------------|-----------------|------------------|
| 1 | $\sim$                  | $\sim$          | $\sim$           |
| 2 | $\sim$ , $\sim$         | $\sim$          | $\sim$           |
| 3 | $\sim$ , $\sim$         | $\sim$ , $\sim$ | $\sim$           |
|   | $\sim$ Wenter, Y. 16, 8 | $\sim$ Y. 46, 1 | $\sim$ Y. 52, 10 |
|   | $\sim$ , $\sim$         | $\sim$          | $\sim$           |

Note.—Comp. Sans. ११ (११), ११ (११) ११. In Sanskrit the termination  $\sim$  is added to the root of the 3rd class.

## 341. Other verbal forms of the same:—

1st Per. Sing.—သနော့သံ, သနော့သံ, သနော့သံ,  
သနော့သံ (cf. သနံ); သနော့သံ (orig. သနော့သံ)

2nd Per. Sing.—သနော့သံ, သနော့သံ

2nd Per. Plu.—Mark သနော့သံ Y. 50, 5 (Sansk. သနော့သံ)  
 Ye sit down with trembling (Mill.).

3rd Per. Sing.—သနော့သံ (cf. သနော့သံ); သနော့သံ,  
သနော့သံ, သနော့သံ (cf. သနော့သံ) (to chance).—Mark the gunat-  
 ing of the reduplicative syllable instead of the radical vowel.

3rd Per. Plu.—သနော့သံ, သနော့သံ, သနော့သံ

## 342. Present Tense—Atmanepada.

Singular.

Plural.

1 သနော့သံ, သနော့သံ } သနော့သံ  
သနော့သံ

3 သနော့သံ, သနော့သံ Gold. } သနော့သံ  
သနော့သံ Y. 11, 10 } သနော့သံ

## 343. Other verbal forms of the same:—

1st Per. Sing.—သနော့သံ, သနော့သံ Y. 17, 6.

3rd Per. Plu.—သနော့သံ, သနော့သံ

## 344. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—သနော့သံ (for သနော့သံ) Y. 24, 22

3rd Per. Sing.—သနော့သံ (cf. သနော့သံ) Y. 10, 18.

## 345. Present Subjunctive—Atmanepada.

3rd Per. Sing.—သနော့သံ (orig. သနော့သံ)  
သနော့သံ in သနော့သံ.



## 346. Imperfect Tense—Parasmaipada.

Singular.

Plural.

1 နိမ္မိတံ2 နိမ္မိတံ3 နိမ္မိတံ, နိမ္မိတံနိမ္မိတံ,  
နိမ္မိတံ

## 347. Other verbal forms of the same:—

1st Per. Sing.—နိမ္မိတံ နိမ္မိတံ, နိမ္မိတံ နိမ္မိတံ, နိမ္မိတံ နိမ္မိတံ2nd Per. Sing.—နိမ္မိတံ နိမ္မိတံ, နိမ္မိတံ နိမ္မိတံ3rd Per. Sing.—နိမ္မိတံ နိမ္မိတံ, နိမ္မိတံ နိမ္မိတံ, နိမ္မိတံ နိမ္မိတံ,  
နိမ္မိတံ နိမ္မိတံ, နိမ္မိတံ နိမ္မိတံ, နိမ္မိတံ နိမ္မိတံ (orig., နိမ္မိတံ နိမ္မိတံ)3rd Per. Plu.—နိမ္မိတံ, နိမ္မိတံ

## 348. Imperfect Tense—Atmanepada.

Singular.

Plural.

1 နိမ္မိတံ, နိမ္မိတံ3 နိမ္မိတံ

## 349. Other verbal forms of the same:—

3rd Per. Sing.—နိမ္မိတံ, နိမ္မိတံ နိမ္မိတံ (orig., နိမ္မိတံ နိမ္မိတံ)3rd Per. Plu.—နိမ္မိတံ နိမ္မိတံ

## 350. Imperfect Subjunctive—Parasmaipada

2nd Per. Sing.—နိမ္မိတံ Y. 41, 16.3rd Per. Sing.—နိမ္မိတံ (orig., နိမ္မိတံ + နိမ္မိတံ, 71. 30);  
နိမ္မိတံ နိမ္မိတံ, နိမ္မိတံ, နိမ္မိတံ (Y. 46, 13); နိမ္မိတံ  
(71. 30 to 31); နိမ္မိတံ, နိမ္မိတံ3rd Per. Plu.—နိမ္မိတံ နိမ္မိတံ

### 351. Imperative Mood—Parasmaipada.

|   | Singular.  | Plural.  |
|---|--|--|
| 1 | $\left. \begin{array}{l} \text{ဝေသ်ဝေသ်} \\ \text{ဝေသ်ဝေသ်} \end{array} \right\}$                        | $\left\{ \begin{array}{l} \text{ဝေသ်ဝေသ်} \\ \text{(Y. 34, 3) ဝေသ်ဝေသ်} \end{array} \right.$ |
| 2 | $\left. \begin{array}{l} \text{ဝေသ်ဝေသ်} \\ \text{ဝေသ်ဝေသ်} \end{array} \right\}$                        | $\left\{ \begin{array}{l} \text{ဝေသ်ဝေသ်} \\ \text{(Y. 34, 5) ဝေသ်ဝေသ်} \end{array} \right.$ |
| 3 | $\left. \begin{array}{l} \text{(Y. 33, 8) ဝေသ်ဝေသ်} \\ \text{(Y. 31, 17) ဝေသ်ဝေသ်} \end{array} \right\}$ | $\text{ဝေသ်ဝေသ်}$  |

### 352 Other verbal forms of the same:—

1st Per. Plu.—ဝေသ်ဝေသ်, ဝေသ်ဝေသ်, ဝေသ်ဝေသ် Y. 34, 6 (et. ဝေသ်)

2nd Per. Sing.—ဝေသ်ဝေသ်, ဝေသ်ဝေသ်, ဝေသ်ဝေသ်, ဝေသ်ဝေသ်.—Mark ဝေသ်ဝေသ် turn away the look, Y. 17, 16 (et. ဝေသ် to see).

2nd Per. Plu.—ဝေသ်ဝေသ်

### 353. Imperative Mood—Atmanepada.

|   | Singular   | Plural.           |
|---|--|-------------------|
| 1 | $\text{ဝေသ်ဝေသ်, } ^1\text{ဝေသ်ဝေသ်}$  | $\text{ဝေသ်ဝေသ်}$ |
| 2 | $\left. \begin{array}{l} \text{ဝေသ်ဝေသ်, } \text{ဝေသ်ဝေသ် (Y. 16, 32)} \\ \text{ဝေသ်ဝေသ် (Y. 30, 2)} \end{array} \right\}$ |                   |

\* See Y. 31, 2, 7, 17. Comp. Sans. *दा* (et. *दा* to give), and *दा* (et. *दा* to place).

† Similarly, *ဝေသ်ဝေသ်* (orig. *ဝေသ်ဝေသ်*, et. *ဝေသ်*).





do) form their special weak base Sans. ए and ऐ Sans. ए; the final ए and ऐ combine with ए to ए, which, in the Gāthā dialect, occasionally becomes eumai, i.e., ए; e.g., ए, Gold. T. 51, 19 (for ए).

Rt. ए (to cleanse) guttates the vowel of the reduplicative syllable and not the radical vowel; e.g., ए. Comp. Sans. वेनितावि, अवेनिताय (rt. नि to cleanse).

Rt. ए (to abandon) generally shortens its vowel in the weak forms, rarely in the strong ones. E.g.

Strong forms.—ए, ए, ए, ए. Exception:—ए, ए, ए. Weak forms.—ए, ए, ए, ए.

Rt. ए (to pay the penalty for) guttates its vowel in ए imperf. 3 plu. Parasmai.

Rt. ए (to stand) drops, in some of its forms, the vowel of the reduplicative syllable; e.g., ए (para. 1 sing. Parasmai, orig., ए); ए, ए, ए, ए (orig., ... + ए).

### Paradigms of the Fourth Conjugation.

Root ए to work—Fourth Class.

Unchangeable special base ए

### 359. Present Tense—Parasmaipada.

| Singular. | Plural. |
|-----------|---------|
| 1 ए       | ए       |
| 2 ए       | ए       |
| 3 ए       | ए, ए    |



3rd Per. Plu.—**അയ്യൊക്കൾ**, **അയ്യൊക്കൾ**, **അയ്യൊ**  
**അയ്യൊ**, **അയ്യൊക്കൾ**, **അയ്യൊക്കൾ**—Mark the  
shortening of **യ** to **യ്യ** in the last word.

### 363. Present Subjunctive—Parasmaipada.

1st Per. Sing.—**അയ്യൊ**

2nd Per. Sing.—**അയ്യൊ**—**യ** **യ്യ**—Yend. 8, 21; Yt. 3, 17.

Notice the dropping of the subjunctive **യ**.

3rd Per. Sing.—**അയ്യൊ**, **അയ്യൊ**

3rd Per. Plu.—**അയ്യൊക്കൾ**

### 364. Present Subjunctive—Atmanepada.

1st Per. Sing.—**അയ്യൊ**, **അയ്യൊ**—Mark **അയ്യൊ**

Y. 45, 3—I shall conceive (it).

3rd Per. Sing.—**അയ്യൊ**—**യ**

3rd Per. Plu.—**അയ്യൊക്കൾ**, **അയ്യൊക്കൾ** (n. **യ**)

### 365. Imperfect Tense—Parasmaipada.

Singular.

Plural.

1 **അയ്യൊ** { Y. 35, 3 **അയ്യൊ**, **അയ്യൊ**

2 **അയ്യൊ** **അയ്യൊ**

3 **അയ്യൊ** **അയ്യൊ**

### 366. Other verbal forms of the same:—

2nd Per. Sing.—**അയ്യൊ**, **അയ്യൊ**

3rd Per. Sing.—**അയ്യൊ**

3rd Per. Plu.—**അയ്യൊക്കൾ**; **അയ്യൊ** Western; **അയ്യൊ** Gold.

Yt. 13, 93 (it **അയ്യൊ** to grow).



## 367. Imperfect Tense—Atmanepada.

Singular.

Plural.

|   |          |          |
|---|----------|----------|
| 1 | အသံသရာမိ | အသံသရာမိ |
| 2 | အသံသရာမိ | အသံသရာမိ |
| 3 | အသံသရာမိ | အသံသရာမိ |

## 368. Other verbal forms of the same :—

1st Per. Plu.—အသံသရာမိ၊ အသံသရာမိ Y. 85, 3.

2nd Per.—Mark အသံသရာမိ၊ အသံသရာမိ Woster Vt. 29, 34

(it. မိမိ အသံသရာမိ to die)

3rd Per. Sing.—အသံသရာမိ၊ အသံသရာမိ၊ အသံသရာမိ၊ အသံသရာမိ

3rd Per. Plu.—အသံသရာမိ၊ အသံသရာမိ (they held (born) in derision.

(it. လူမိမိ to despise); အသံသရာမိ၊ အသံသရာမိ

## 369. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—အသံသရာမိ၊ အသံသရာမိ၊ အသံသရာမိ၊ အသံသရာမိ၊ အသံသရာမိ၊ အသံသရာမိ (it. မိမိ to eat, to wound); အသံသရာမိ၊ အသံသရာမိ (Gold. အသံသရာမိ); အသံသရာမိ၊ အသံသရာမိ

3rd Per. Plu.—အသံသရာမိ၊ အသံသရာမိ၊ အသံသရာမိ၊ အသံသရာမိ၊ အသံသရာမိ (it. မိမိ to grow).

## 370. Imperfect Subjunctive—Atmanepada.

3rd Per. Sing.—အသံသရာမိ Woster., အသံသရာမိ Gold.

## 371. Imperative Mood—Parasmaipada.

Singular.

Plural.

|   |          |          |
|---|----------|----------|
| 1 | အသံသရာမိ | အသံသရာမိ |
|---|----------|----------|

|    | <i>Singular.</i> | <i>Plural.</i> |
|----|------------------|----------------|
| 2. | သဝေဉ်            | သဝေဉ်          |
| 3. | သဝေဉ်            | သဝေဉ်          |

## 372. Other verbal forms of the same:—

1st Per. Sing.—သဝေဉ် (et. သဝေဉ်); သဝေဉ် (et. သဝေဉ်) to sink into: သဝေဉ် (et. သဝေဉ်).

2nd Per. Sing.—သဝေဉ်, သဝေဉ် (orig., သဝေဉ်; et. သဝေဉ်); သဝေဉ်, သဝေဉ် (Wester,) stay for me; သဝေဉ် (Prof. Just, et. သဝေဉ်)

2nd Per. Plu.—သဝေဉ် Y. 8, 8.

3rd Per. Sing.—သဝေဉ် Y. 35, 6; သဝေဉ်

## 373. Imperative Mood—Atmanepada.

|    | <i>Singular.</i> | <i>Plural.</i> |
|----|------------------|----------------|
| 1. | သဝေဉ်            | သဝေဉ်          |
| 2. | သဝေဉ်            | သဝေဉ်          |
| 3. | သဝေဉ် Y. 10, 20  | သဝေဉ်          |

## 374. Other verbal forms of the same:—

2nd Per. Sing.—သဝေဉ်...သဝေဉ် (et. သဝေဉ်); သဝေဉ် သဝေဉ် (et. သဝေဉ် to sit).

## 375. Potential Mood—Parasmaipada.

|    | <i>Singular.</i> | <i>Plural.</i> |
|----|------------------|----------------|
| 1. | သဝေဉ်            | သဝေဉ်          |
| 2. | သဝေဉ်            | သဝေဉ်          |
| 3. | သဝေဉ်            | သဝေဉ်          |

## 376. Other verbal forms of the same:—

2nd Per. Sing.— $\text{မ္မိနိသ္မိနိသ္မိနိ}$ 3rd Per. Sing.— $\text{မ္မိနိသ္မိနိသ္မိနိ}$ ,  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ 

## 377. Potential Mood—Atmanepada.

Singular.

Plural.

2  $\text{မ္မိနိသ္မိနိသ္မိနိ}$  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ 3  $\text{မ္မိနိသ္မိနိသ္မိနိ}$  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ 

## 378. Other verbal forms of the same:—

1st Per. Plu.—Mark  $\text{မ္မိနိသ္မိနိသ္မိနိ}$  Y. 9, 21.3rd Per. Sing.— $\text{မ္မိနိသ္မိနိသ္မိနိ}$ ,  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ ;  $\text{မ္မိနိသ္မိနိ}$   
 $\text{မ္မိနိ}$  (i. e.  $\text{မ္မိနိ}$ )3rd Per. Plu.— $\text{မ္မိနိသ္မိနိသ္မိနိ}$  Yt. 10, 122.

## 379. Remarks on some Irregular Roots of the Fourth Class.

Roots  $\text{ဇာ}$  (ဇာ to know) and  $\text{ဇာ}$  (ဇာ to fight) lengthen their vowel; e. g.,  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ ,  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ ;  $\text{ဇာ}$   $\text{မ္မိနိသ္မိနိသ္မိနိ}$ ,  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ ,  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ .—Comp. Sans.  $\text{ဇာ}$   $\text{ဇာ}$  to be intoxicated;  $\text{ဇာ}$   $\text{ဇာ}$ ;  $\text{ဇာ}$   $\text{ဇာ}$  to go.

Rt.  $\text{မ္မိနိ}$  (မ္မိ to wash, to perform the ceremony of bathing) shortens its vowel; e. g.,  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ ,  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ ,  $\text{မ္မိနိသ္မိနိသ္မိနိ}$ , &c.

Rt.  $\text{မ္မိနိ}$  (မ္မိ to perish, to be lost) substitutes  $\text{မ္မိ}$  for  $\text{မ္မိ}$  in the imperat. 2 sing, Parasmai; e. g.,  $\text{မ္မိနိ}$ ,  $\text{မ္မိနိ}$ ,  $\text{မ္မိနိ}$ ,  $\text{မ္မိနိ}$ .

Rt.  $\text{မ္မိနိ}$  (မ္မိ to grow) drops  $\text{မ္မိ}$  in all forms,







*Singular.*

*Plural.*

|   |             |        |                                |
|---|-------------|--------|--------------------------------|
| 1 | ပုၤမၤ/ၼ်/ၼ် | Wester | ပုၤမၤ/ၼ်/ၼ် }<br>ပုၤမၤ/ၼ်/ၼ် } |
|---|-------------|--------|--------------------------------|

386. Other verbal forms of the same:—

2nd Per. Plu.—မုၤမၤ/ၼ်/ၼ်/ၼ် (ခါ. ခါ. မုၤ to beguile).

3rd Per. Sing.—မုၤမၤ/ၼ်/ၼ်/ၼ်-မုၤမုၤ, မုၤမၤ/ၼ်/ၼ် (ခါ. မုၤ-မုၤ);

မုၤမုၤမုၤ, မုၤမၤ/ၼ်/ၼ်...မုၤ

387. Imperfect Tense—Atmanepada.

*Singular.*

*Plural.*

|   |             |             |
|---|-------------|-------------|
| 1 | မုၤမၤ/ၼ်/ၼ် | မုၤမၤ/ၼ်/ၼ် |
| 2 | မုၤမၤ/ၼ်/ၼ် | မုၤမၤ/ၼ်/ၼ် |
| 3 | မုၤမၤ/ၼ်/ၼ် | မုၤမၤ/ၼ်/ၼ် |

388. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—မုၤမၤ/ၼ်/ၼ်, မုၤမၤ/ၼ်/ၼ်, မုၤမၤ/ၼ်/ၼ်

3rd Per. Plu.—မုၤမၤ/ၼ်/ၼ်

389. Imperative Mood—Parasmaipada.

*Singular.*

*Plural.*

|   |  |             |
|---|--|-------------|
| 1 | မုၤမၤ/ၼ်/ၼ်                                    | မုၤမၤ/ၼ်/ၼ် |
| 2 | မုၤမၤ/ၼ်/ၼ် }<br>(Vend. 2, 23) - မုၤမၤ/ၼ်/ၼ် } | မုၤမၤ/ၼ်/ၼ် |
| 3 | မုၤမၤ/ၼ်/ၼ်                                    | မုၤမၤ/ၼ်/ၼ် |

\* Mark the strengthening of the special base in the weak terminations; see Y. 80, 9; Y. 10, 51.

† Compare Sans. मृषति (cf. मृ to squander).

‡ Similarly, မုၤမၤ/ၼ်/ၼ် Y. 9, 3, 4, 7, 9.





### 395. Remarks on some Irregular Roots of the Fifth Class.

Roots **𐌆𐌵** (to hear) and **𐌆𐌵𐌶** (to give, to deliver) insert **𐌵** and **𐌶** respectively after **𐌵** in some of their forms; e. g., **𐌵𐌵𐌶𐌵𐌶𐌵**, **𐌵𐌵𐌶𐌵𐌶𐌵**, **𐌵𐌵𐌶𐌵𐌶𐌵**, **𐌵𐌵𐌶𐌵𐌶𐌵**, **𐌵𐌵𐌶𐌵𐌶𐌵**.

Rt. **𐌆𐌵** (to hear) changes its special base in **𐌵𐌵𐌶𐌵𐌶𐌵** imperat. 3 sing. Parasmai; **𐌵𐌵𐌶𐌵𐌶𐌵**, **𐌵𐌵𐌶𐌵𐌶𐌵** imperat. 2 pls. Parasmai.

Rt. **𐌆𐌵𐌶** (to do, to make) adds **𐌶** in some of its forms, after guttural **𐌶** of the special base; e. g., **𐌶𐌵𐌶𐌵𐌶𐌵𐌶** pres. subjunct. 2 sing. Parasmai; **𐌶𐌵𐌶𐌵𐌶𐌵𐌶** imperat. subjunct. 3 sing. Parasmai; **𐌶𐌵𐌶𐌵𐌶𐌵𐌶** pls.; **𐌶𐌵𐌶𐌵𐌶𐌵𐌶** imperat. 2 sing. Parasmai.

Rt. **𐌆𐌵** (to express the Nom. piece, to prepare) inserts **𐌶** in **𐌶𐌵𐌶𐌵𐌶𐌵𐌶** imperat. 2 sing. Aorist.

In some instances of weak forms, the final **𐌶** of the special base sometimes lengthened; e. g., **𐌶𐌵𐌶𐌵𐌶𐌵𐌶**, **𐌶𐌵𐌶𐌵𐌶𐌵𐌶**, **𐌶𐌵𐌶𐌵𐌶𐌵𐌶**, **𐌶𐌵𐌶𐌵𐌶𐌵𐌶**...

### Paradigms of the Sixth Conjugation.

#### Root **𐌆𐌵𐌶** to ask—Sixth Class.

Unchanging special base **𐌶𐌵𐌶𐌵𐌶𐌵**

#### 396. Present Tense—Parasmaipada.

|          | Singular.     | Dual. | Plural.       |
|----------|---------------|-------|---------------|
| 1        | <b>𐌶𐌵𐌶𐌵𐌶𐌵</b> |       | <b>𐌶𐌵𐌶𐌵𐌶𐌵</b> |
| Y. 44, 1 | <b>𐌶𐌵𐌶𐌵𐌶𐌵</b> |       |               |

| Singular.        | Dual.         | Plural.       |
|------------------|---------------|---------------|
| 1. <u>အာမာဠိ</u> |               | <u>အာမာဠိ</u> |
| 2. <u>အာမာဠိ</u> | <u>အာမာဠိ</u> | <u>အာမာဠိ</u> |

### 397. Other verbal forms of the same:—

1st Per. Sing.—အာမာဠိ (Weston, Y. 3, 5).

1st Per. Plu.—အာမာဠိ (it. အာမာဠိ to wisher) ;  
အာမာဠိ Gold. Y. 10, 14 (it. အာမာဠိ to let flow).

2nd Per. Plu.—အာမာဠိ you learn; အာမာဠိ you wish;  
အာမာဠိ Gold. (Y. 32, 4).

3rd Per. Sing.—အာမာဠိ, အာမာဠိ, အာမာဠိ, အာမာဠိ,  
အာမာဠိ, အာမာဠိ, အာမာဠိ, အာမာဠိ, အာမာဠိ,  
အာမာဠိ, အာမာဠိ (that အာမာဠိ Vend. 1, 2);  
အာမာဠိ, အာမာဠိ, အာမာဠိ, အာမာဠိ Gold.  
(also, အာမာဠိ); orig., အာမာဠိ + အာမာဠိ; အာမာဠိ...  
he flees from. (it. အာမာဠိ to go).

3rd Per. Du.—အာမာဠိ (Y. 57, 2).

3rd Per. Plu.—အာမာဠိ, အာမာဠိ, အာမာဠိ, အာမာဠိ,  
အာမာဠိ, အာမာဠိ; also, အာမာဠိ (ibid.); အာမာဠိ,  
အာမာဠိ, အာမာဠိ, အာမာဠိ, အာမာဠိ,  
အာမာဠိ (it. အာမာဠိ).

### 398. Present Tense—Atmanepada.

|                  |               |
|------------------|---------------|
| 1. <u>အာမာဠိ</u> | <u>အာမာဠိ</u> |
| 2. <u>အာမာဠိ</u> |               |
| 3. <u>အာမာဠိ</u> | <u>အာမာဠိ</u> |



### 399. Other verbal forms of the same:—

1st Per. Sing.—ကုသ, ကုသလ, ကုသလသော, ကုသလိ;  
also, သိသိ (Y. 46, 2. I cry to Thee)

1st Per. Plu.—ကုသမေသလ, ကုသမေသလသော, ကုသမေသလိ  
ကုသမေ, ကုသမေသ [ကုသလိ]

2nd Per. Plu.—ကုသမေသလိ (Y. 60, 6) ye slay; et. လိ,

3rd Per. Sing.—ကုသမေသ, ကုသမေသလ... also, ကုသမေသလိ,  
ကုသမေသလိလ

3rd Per. Du.—ကုသမေသ Vend. 8, 10.

3rd Per. Plu.—ကုသမေသလိ, ကုသမေသလိ, ကုသမေသလိ,  
ကုသမေသလိ-သော, ကုသမေသလိ, ကုသမေသလ, ကုသမေသလ

### 400. Present Subjunctive—Parasmaipada.

1st Per. Sing.—သမေသ (Y. 51, 2 (th. ၁၆ to ၁၇).

2nd Per. Sing.—သမေသ, သမေသ (the penult-  
into သ being dropped; orig. သမေသ).

3rd Per. Sing.—သမေသ

3rd Per. Plu.—သမေသ, သမေသ, သမေသ

### 401. Present Subjunctive—Atmanepada.

1st Per. Sing.—သမေသ, သမေသ, သမေသ

2nd Per. Sing.—သမေသ

3rd Per. Sing.—သမေသ

3rd Per. Plu.—သမေသ, သမေသ, သမေသ

### 402. Imperfect Tense—Parasmaipada.

| Singular.   | Dual.       | Plural.     |
|-------------|-------------|-------------|
| <u>သမေသ</u> | <u>သမေသ</u> | <u>သမေသ</u> |

|   | <i>Singular.</i> | <i>Dual.</i> | <i>Plural.</i> |
|---|------------------|--------------|----------------|
| 1 | နိမိတ်           |              | အလကမိတ်        |
| 2 | မူကမိတ်          |              | နိမိတ်         |

#### 403. Other verbal forms of the same :—

1st Per. Sing.—နိမိတ်နိမိတ်, နိမိတ်နိမိတ်—Mark—  
နိမိတ်နိမိတ်, နိမိတ်နိမိတ် Gold. Y. 13, 2 (n. နိမိတ်).

1st Per. Du.—နိမိတ်နိမိတ် Y. 15, 40 (n. နိမိတ် to live).

2nd Per. Sing.—နိမိတ်နိမိတ်

3rd Per. Sing.—နိမိတ်နိမိတ်, နိမိတ်, နိမိတ်, နိမိတ်,  
နိမိတ်, နိမိတ်, နိမိတ် (နိမိတ် Gold.); နိမိတ်, နိမိတ်—  
(n. နိမိတ် to sit), Mark နိမိတ် (Vend. 18, 30) with  
the augment—

3rd Per. Plu.—နိမိတ်, နိမိတ်, နိမိတ် (they wept) : နိမိတ်,  
နိမိတ်, နိမိတ်.

#### 404. Imperfect Tense—Atmanepada.

|   | <i>Singular.</i> | <i>Plural.</i> |
|---|------------------|----------------|
| 1 | နိမိတ်           | အလကမိတ်        |
| 2 | အလကမိတ်          | နိမိတ်         |
| 3 | အလကမိတ်          | အလကမိတ်        |

#### 405. Other verbal forms of the same :—

1st Per. Sing.—Mark နိမိတ် (Vend. 2, 2) with the  
augment—

2nd Per. Sing.—Mark နိမိတ် Wester. (Vend. 2, 1) Thou  
didst converse.

3rd Per. Sing.—അവനെപ്പി, അവനെപ്പി, അവനെപ്പി,  
അവനെപ്പി, അവനെപ്പി (rt. പി to weep, the initial അ  
of the class being dropped); അവനെപ്പി (rt. പി)

3rd Per. Plu.—അവനെപ്പി (they wept); അവനെപ്പി Wester.,  
അവനെപ്പി Gold. Y. 32, 14 (rt. പി to enter, to come)

#### 406. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—അവനെപ്പി, അവനെപ്പി, അവനെപ്പി, അവനെപ്പി  
അവനെപ്പി Y. 10, 129 (orig. അവനെപ്പി); അവനെപ്പി, അവനെപ്പി

3rd Per. Plu.—അവനെപ്പി, അവനെപ്പി (rt. പി).

#### 407. Imperative Mood—Parasmaipada.

Singular.

Plural.

- |   |                 |                 |
|---|-----------------|-----------------|
| 1 | <u>അവനെപ്പി</u> | <u>അവനെപ്പി</u> |
| 2 | <u>അവനെപ്പി</u> | <u>അവനെപ്പി</u> |
| 3 | <u>അവനെപ്പി</u> | <u>അവനെപ്പി</u> |

#### 408. Other verbal forms of the same:—

1st Per. Sing.—അവനെപ്പി I will weep (Joshi and Miller).

1st Per. Plu.—അവനെപ്പി

2nd Per. Sing.—അവനെപ്പി (Y. 43, 10); അവനെപ്പി (rt. പി)

അവനെപ്പി (rt. പി to rise up), അവനെപ്പി live thou; അവനെപ്പി live thou.

2nd Per. Plu.—അവനെപ്പി (orig. അവനെപ്പി)

3rd Per. Sing.—അവനെപ്പി

3rd Per. Plu.—അവനെപ്പി, അവനെപ്പി Wester., അവനെപ്പി Gold.

#### 409. Imperative Mood—Atmanepada.

Singular.

Plural.

- |   |                 |                 |
|---|-----------------|-----------------|
| 1 | <u>അവനെപ്പി</u> | <u>അവനെപ്പി</u> |
|---|-----------------|-----------------|



Singular.

Plural.

1 အဟိန္တေယျ

နေဟိန္တေယျ

3 နေဟိန္တေယျ

နေဟိန္တေယျ

## 410. Other Verbal forms of the same:—

1st Per. Sing.—ဟိန္တေယျ

2nd Per. Sing.—ဟိန္တေယျ၊ အဟိန္တေယျ၊ အဟိန္တေယျ၊ ဟိန္တေယျ, also အဟိန္တေယျ (Weber, —) being dropped; see Voul. 2, 6).—Mark အဟိန္တေယျ do Thou hear (Y. 42, 7); အဟိန္တေယျ နေ Y. 53, 8 (for -ဟိန္တေယျ-နေဟိန္တေယျ, or နေဟိန္တေယျ)

2nd Per. Plu.—ဟိန္တေယျ (Y. 45, 1).

## 411. Potential Mood—Parasmaipada.

Singular.

Dual.

Plural.

1 နေဟိန္တေယျ

နေဟိန္တေယျ

2 နေဟိန္တေယျ

နေဟိန္တေယျ

3 နေဟိန္တေယျ

နေဟိန္တေယျ

နေဟိန္တေယျ

## 412. Other verbal forms of the same:—

2nd Per. Sing.—ဟိန္တေယျ၊ နေဟိန္တေယျ၊ နေဟိန္တေယျ, နေဟိန္တေယျ, နေဟိန္တေယျ-ဟိန္တေယျ

2nd Per. Plu.—ဟိန္တေယျ, နေဟိန္တေယျ

3rd Per. Sing.—ဟိန္တေယျ, နေဟိန္တေယျ, နေဟိန္တေယျ, နေဟိန္တေယျ

3rd Per. Plu.—ဟိန္တေယျ (or နေဟိန္တေယျ), နေဟိန္တေယျ, နေဟိန္တေယျ

\* See Gold. Y. 12, 5, 6. Compare Sans. နေဟိန္တေယျ (or နေဟိန္တေယျ to strike).

# 413. Potential Mood—Atmanepada.

|   | Singular.      | Dual.          | Plural.            |
|---|----------------|----------------|--------------------|
| 1 |                |                | ၎င်းမင်းမင်းလဲ     |
| 2 | မင်းမင်းမင်းလဲ |                | မင်းမင်းမင်းလဲ     |
| 3 | မင်းမင်းမင်းလဲ | မင်းမင်းမင်းလဲ | မင်းမင်းမင်းမင်းလဲ |

## 414. Other verbal forms of the same:—

2nd Per. Sing.—မင်းမင်းမင်း (Prof. Juat) Yt. 34, 12.

3rd Per. Sing.—မင်းမင်း, မင်းမင်းမင်း, မင်းမင်းလဲ, မင်းမင်းမင်းမင်း, မင်းမင်းမင်းမင်းမင်း

3rd Per. Du.—မင်းမင်း (Vend. 8, 10).

3rd Per. Plu.—မင်းမင်းမင်းမင်း

## 415. Remarks on some Irregular Roots of the Sixth Class:—

RE. မင်း (Sansk. सि to sit) changes its vowel to မင်း; e.g., မင်း—မင်း, မင်းမင်း, မင်းမင်းမင်း (also, မင်းမင်းမင်း and မင်းမင်းမင်းမင်း); မင်းမင်းမင်း, မင်းမင်းမင်း, မင်းမင်းမင်း—Comp. Sans. सिति (ri. सि to sit).

Roots မင်း (to cut) and မင်း (to kill, to destroy) insert a penultimate nasal; e.g., မင်းမင်းမင်း, မင်းမင်းမင်း, &c. မင်းမင်းမင်း, မင်းမင်းမင်း, &c. Comp. Sans. कृति (ri. कृ to cut; unchangeable special has कृ).

Roots မင်း (to hear) and မင်း (to enter, to become) lengthen their vowels; e.g., မင်းမင်းမင်း imperat. 2 sing. Atman.; မင်းမင်းမင်း plu.; မင်းမင်းမင်း imperf. 3 sing. Atman.; မင်းမင်းမင်းမင်း, မင်းမင်းမင်း, မင်းမင်းမင်း, &c.

Rt. **𐬀𐬎𐬭𐬀𐬢𐬀** forms **𐬀𐬎𐬭𐬀𐬢𐬀𐬭𐬀𐬢𐬀** (Gāth. (V. 29, 1) imperat. 2 plu. Atmans.; and, with the prefix **𐬀𐬎𐬭𐬀**, **𐬀𐬎𐬭𐬀𐬢𐬀𐬭𐬀𐬢𐬀** (Vend. 9, 3) pres. 3 sing. Parasmai.

Rt. **𐬀𐬎𐬭𐬀** (𐬀𐬎 to wish), when preceded by the prefixes **𐬀𐬎𐬭𐬀** and **𐬀𐬎𐬭𐬀**, drops its vowel; e.g., **𐬀𐬎𐬭𐬀𐬢𐬀𐬭𐬀𐬢𐬀** (orig., **𐬀𐬎𐬭𐬀𐬢𐬀𐬭𐬀𐬢𐬀**) imperat. 2 plu. Parasmai; **𐬀𐬎𐬭𐬀𐬢𐬀𐬭𐬀𐬢𐬀**, **𐬀𐬎𐬭𐬀𐬢𐬀𐬭𐬀𐬢𐬀**, &c.

### Seventh Conjugation.

416. The verbal forms of roots of the seventh class in the four conjugational tones and moods are very few. The following are such as are found in the Avestaic writings:—

Roots **𐬀𐬎𐬭𐬀** to know, **𐬀𐬎𐬭𐬀** to find, **𐬀𐬎𐬭𐬀** to empty.

Special strong base **𐬀𐬎𐬭𐬀**, **𐬀𐬎𐬭𐬀**, **𐬀𐬎𐬭𐬀**

Special weak base **𐬀𐬎𐬭𐬀**, **𐬀𐬎𐬭𐬀**, **𐬀𐬎𐬭𐬀**

### 417. Present Tense—Parasmaipada.

1st Per. Sing.—**𐬀𐬎𐬭𐬀𐬢𐬀** (rt. **𐬀𐬎𐬭𐬀** to attribute).

3rd Per. Sing.—**𐬀𐬎𐬭𐬀𐬢𐬀** (rt. **𐬀𐬎𐬭𐬀** to know); **𐬀𐬎𐬭𐬀𐬢𐬀** (rt. **𐬀𐬎𐬭𐬀** to find, to obtain); **𐬀𐬎𐬭𐬀𐬢𐬀**, **𐬀𐬎𐬭𐬀𐬢𐬀𐬭𐬀𐬢𐬀** (rt. **𐬀𐬎𐬭𐬀** to empty); see paras. 28-29.

### 418. Present Subjunctive—Atmanepada.

1st Per. Plu.—**𐬀𐬎𐬭𐬀𐬢𐬀𐬭𐬀𐬢𐬀** (rt. **𐬀𐬎𐬭𐬀**, '𐬀𐬎𐬭𐬀 to know).

Paradigms of the Eighth Conjugation.  
Root **𐬀𐬎𐬭𐬀**, Sans. **𐬀𐬎𐬭𐬀** to draw—Eighth Class.

Special strong base **𐬀𐬎𐬭𐬀**; Special weak base **𐬀𐬎𐬭𐬀**



# 419. Present Tense—Parasmaipada.

|   | <i>Singular.</i> | <i>Plural.</i> |
|---|------------------|----------------|
| 1 | ၁နံပါမရ ခဏ်တိ    | ၁ဃမရပါမရ       |
| 2 | ၁ဃနံပါမရ         | ၁ဃတံပါမရ       |
| 3 | ၁ရ၁နံပါမရ        | ၁ရ၁ဃမရပါမရ     |

## 420. Other verbal forms of the same:—

3rd Per. Sing.—၁ရ၁နံပါ, ၁ရ၁နံပါရ (ri. ပီရ ဟူမှ multiply).

3rd Per. Plu.—၁ရ၁ဃမရပါမရ (ri. ပါမရ to promote, to increase);

၁ရ၁ဃမရပါမရ, ၁ရ၁ဃမရပါမရ (ri. ပါမရ to outrun; see para. 58).

# 421. Present Tense—Atmanepada.

|   | <i>Singular.</i>     | <i>Plural.</i> |
|---|----------------------|----------------|
| 1 | ၁နံပါမရ, ၁နံပါမရ ခဏ် | ၁ဃမရပါမရ       |
| 2 | ၁ဃနံပါမရ             |                |
| 3 | ၁ရ၁နံပါမရ            | ၁ရ၁ဃမရပါမရ     |

## 422. Present Subjunctive—Parasmaipada.

1st Per. Sing.—၁နံပါမရ, ၁နံပါမရ (Y. 10, 7.) I will draw (his soul) off...—(the personal termination is dropped).

# 423. Imperfect Tense—Parasmaipada.

|   | <i>Singular.</i> | <i>Plural.</i> |
|---|------------------|----------------|
| 1 | နံပါမရ           | ဃမရပါမရ        |
| 2 | ဃနံပါမရ ခဏ်တိ    | ဃတံပါမရ        |
| 3 | ရ၁နံပါမရ         | ရ၁ဃမရပါမရ      |

\* ခ is euphemically inserted.—Compare ၁နံပါမရ; see para. 58.

## 424. Imperfect Tense—Atmanepada.

*Singular.**Plural.*

|   |                 |          |
|---|-----------------|----------|
| 1 | အိပ်မိလေ အာမိလေ | အိပ်မိလေ |
| 2 | အမိလေ           | အမိလေ    |
| 3 | အမိလေ           | အမိလေ    |

## 425. Imperative Mood—Parasmaipada.

*Singular.**Plural.*

|   |                 |          |
|---|-----------------|----------|
| 1 | အိပ်မိလေ အာမိလေ | အိပ်မိလေ |
| 2 | အမိလေ           | အမိလေ    |
| 3 | အမိလေ           | အမိလေ    |

## 426. Imperative Mood—Atmanepada.

*Singular.**Plural.*

|   |          |          |
|---|----------|----------|
| 1 | အိပ်မိလေ | အိပ်မိလေ |
| 2 | အမိလေ    | အမိလေ    |
| 3 | အမိလေ    | အမိလေ    |

## 427. Potential Mood—Parasmaipada.

*Singular.**Plural.*

|   |                 |          |
|---|-----------------|----------|
| 1 | အိပ်မိလေ အာမိလေ | အိပ်မိလေ |
| 2 | အမိလေ           | အမိလေ    |
| 3 | အမိလေ           | အမိလေ    |

## 428. Potential Mood—Atmanepada.

*Singular.**Plural.*

|   |          |          |
|---|----------|----------|
| 1 | အိပ်မိလေ | အိပ်မိလေ |
| 2 | အမိလေ    | အမိလေ    |
| 3 | အမိလေ    | အမိလေ    |

\* Similarly, အိပ်မိလေ Vend. 18, 70 (cf. အိပ်မိလေ to sleep).

† See အိပ်မိလေ-အာမိလေ 'T. 19, 7.

**Paradigms of the Ninth Conjugation.**  
**Rt.** 𐤀𐤁𐤏𐤃 to bless, to love—Ninth Class.

Unchangeable special base 𐤀𐤁𐤏𐤃

**429. Present Tense—Parasmaipada.**

|   | <i>Singular.</i> | <i>Plural.</i>      |
|---|------------------|---------------------|
| 1 | 𐤀𐤁𐤏𐤃             | 𐤀𐤁𐤏𐤃𐤁𐤏𐤃 (Yt. 12, 3) |
| 2 | 𐤀𐤁𐤏𐤃             | 𐤀𐤁𐤏𐤃𐤁𐤏𐤃             |
| 3 | 𐤀𐤁𐤏𐤃             | 𐤀𐤁𐤏𐤃𐤁𐤏𐤃             |

**430. Other verbal forms of the same:—**

1st Per. Sing.—𐤀𐤁𐤏𐤃 Vendl. 18, 31 (rt. 𐤀𐤁, Sans. 𐤀 to bear offspring).

1st Per. Plu.—𐤀𐤁𐤏𐤃𐤁𐤏𐤃 Gold., 𐤀𐤁𐤏𐤃𐤁𐤏𐤃 Wester. (Y. 38, 4)—substituting 𐤁𐤏𐤃 for 𐤀𐤁—the characteristic mark of the

2nd Per. Sing.—𐤀𐤁𐤏𐤃 Vendl. 18, 30. [class.

3rd Per. Sing.—𐤀𐤁𐤏𐤃𐤁𐤏𐤃, 𐤀𐤁𐤏𐤃𐤁𐤏𐤃, 𐤀𐤁𐤏𐤃𐤁𐤏𐤃 Y. 10, 13; 𐤀𐤁𐤏𐤃𐤁𐤏𐤃𐤁𐤏𐤃 Wester., 𐤀𐤁𐤏𐤃𐤁𐤏𐤃𐤁𐤏𐤃 Gold. Yt. 10, 143; 𐤀𐤁𐤏𐤃𐤁𐤏𐤃𐤁𐤏𐤃 Wester., 𐤀𐤁𐤏𐤃𐤁𐤏𐤃𐤁𐤏𐤃 𐤀𐤁𐤏𐤃 Gold. Yt. 10, 68. [shave off.

3rd Per. Plu.—𐤀𐤁𐤏𐤃𐤁𐤏𐤃𐤁𐤏𐤃 (Jasti); rt. 𐤀𐤁𐤏𐤃𐤁𐤏𐤃 to

**431. Present Tense—Atmanepada.**

|   | <i>Singular.</i> | <i>Plural.</i> |
|---|------------------|----------------|
| 1 | 𐤀𐤁𐤏𐤃             | 𐤀𐤁𐤏𐤃𐤁𐤏𐤃        |
| 2 | 𐤀𐤁𐤏𐤃             |                |
| 3 | 𐤀𐤁𐤏𐤃             | 𐤀𐤁𐤏𐤃𐤁𐤏𐤃        |

\* Similarly, 𐤀𐤁𐤏𐤃, 𐤀𐤁𐤏𐤃, 𐤀𐤁𐤏𐤃—𐤀𐤁𐤏𐤃 1 fight against.



## 432. Present Subjunctive—Atmanepada.

1st Per. Sing.— $\text{ṣaṣṣa}$  Y. 49, 12.3rd Per. Sing.— $\text{ṣaṣṣa}$  Wester. (Vend. 9, 47) instead of the 1st Per. Sing.3rd Per. Plu.— $\text{ṣaṣṣa}$  (rt.  $\text{ṣaṣṣa}$  to cover).

## 433. Imperfect Tense—Parasmaipada.

| Singular.        | Plural.        |
|------------------|----------------|
| 1 $\text{ṣaṣṣa}$ | $\text{ṣaṣṣa}$ |
| 2 $\text{ṣaṣṣa}$ | $\text{ṣaṣṣa}$ |
| 3 $\text{ṣaṣṣa}$ | $\text{ṣaṣṣa}$ |

## 434. Other verbal forms of the same:—

1st Per. Sing.— $\text{ṣaṣṣa}$  Vend. 22, 1 (rt.  $\text{ṣaṣṣa}$  to make).2nd Per. Sing.— $\text{ṣaṣṣa}$  (Y. 46, 14);  $\text{ṣaṣṣa}$  (Y. 44, 6) Justi.

## 435. Imperfect Tense—Atmanepada.

| Singular.        | Plural.        |
|------------------|----------------|
| 1 $\text{ṣaṣṣa}$ | $\text{ṣaṣṣa}$ |
| 2 $\text{ṣaṣṣa}$ | $\text{ṣaṣṣa}$ |
| 3 $\text{ṣaṣṣa}$ | $\text{ṣaṣṣa}$ |

## 436. Imperfect Subjunctive—Parasmaipada:

3rd Per. Sing.— $\text{ṣaṣṣa}$ ,  $\text{ṣaṣṣa}$ ,  $\text{ṣaṣṣa}$  Geld. Y. 10, 5.3rd Per. Plu.— $\text{ṣaṣṣa}$  (rt.  $\text{ṣaṣṣa}$  to lift up).

## 437. Imperfect Subjunctive—Atmanepada.

3rd Per. Sing.— $\text{ṣaṣṣa}$  Y. 36, 6 (rt.  $\text{ṣaṣṣa}$  to choose).

\* Similarly,  $\text{ṣaṣṣa}$ ,  $\text{ṣaṣṣa}$  (rt.  $\text{ṣaṣṣa}$  to confine oneself) —the radical vowel is dropped.

438. Imperative Mood—Parasmaipada.

|   | <i>Singular.</i> | <i>Plural.</i> |
|---|------------------|----------------|
| 1 | ၁၁၁၁             | ၁၁၁၁၁၁         |
| 2 | ၁၁၁၁             | ၁၁၁၁၁၁         |
| 3 | ၁၁၁၁             | ၁၁၁၁၁၁         |

439. Other verbal forms of the same:—

2nd Per. Sing.—၁၁၁၁ Y. 28, 11 (ri. ၁၁၁၁ to fill up).

3rd Per. Sing.—၁၁၁၁ Y. 10, 1; also, ၁၁၁၁၁၁ Y. 10, 1 (ri. ၁၁၁၁ to dwell).

3rd Per. Plu.—၁၁၁၁၁၁ Y. 13, 157.

440. Imperative Mood—Atmanepada.

|   | <i>Singular.</i> | <i>Plural.</i> |
|---|------------------|----------------|
| 1 | ၁၁၁၁             | ၁၁၁၁၁၁         |
| 2 | ၁၁၁၁             | ၁၁၁၁၁၁         |
| 3 | ၁၁၁၁             | ၁၁၁၁၁၁         |

441. Other verbal forms of the same:—

1st Per. Sing.—၁၁၁၁ (ri. ၁၁၁၁ to fight).

2nd Per. Sing.—၁၁၁၁၁၁ (ri. ၁၁၁၁၁၁ to shave off).

442. Potential Mood—Parasmaipada.

|   | <i>Singular.</i> | <i>Plural.</i> |
|---|------------------|----------------|
| 1 | ၁၁၁၁             | ၁၁၁၁၁၁         |
| 2 | ၁၁၁၁             | ၁၁၁၁၁၁         |
| 3 | ၁၁၁၁             | ၁၁၁၁၁၁         |

### 443. Other verbal forms of the same:—

1st Per. Plu.—**अहंभुङ्क्षुः** Y. 28, 9. Observe the insertion of **अ** before the characteristic mark of the class; *rt.* **भुङ्क्षुः** to anger, to provoke. (The same might be taken as a denominative verb.)

3rd Per. Sing.—**भुङ्क्षुः** (*Justi*); *rt.* **भुङ्क्षुः** to select.

3rd Per. Plu.—**भुङ्क्षुः** YL 8, 5b.

### 444. Potential Mood—Atmanepada.

*Singular.*

*Plural.*

1

**भुङ्क्षुमः**

2

**भुङ्क्षुथः**

**भुङ्क्षुमः**

3

**भुङ्क्षुतः**

Other forms of 3rd Per. Sing.—**भुङ्क्षुः**, **भुङ्क्षुः**, **भुङ्क्षुः** (orig., **भुङ्क्षु + अ + भुङ्क्षु + अ + भुङ्क्षु**)

### 445. Paradigms of the Tenth Conjugation.

It should be borne in mind that the verbal forms of roots of the tenth class are equally applicable to causals derived from the same roots. In Sanskrit the conjugation of the causal agrees almost entirely with the conjugation of the roots of the tenth class; e. g., *rt.* **चुड्** (10th cl.) to steal; **चोरयति** he steals (pres. 3 sing. Parasmai); **चोरयति** he causes to steal (pres. 3 sing. caus. Parasmai). Moreover, the verbal forms in the four conjugational tenses and moods given directly below the paradigms are not all of the tenth class, many of them being causals; e. g., **भुङ्क्षुमः** caus. (rt. **भुङ्क्षु** 6th cl.); **भुङ्क्षुमः** caus. (rt. **भुङ्क्षु** 6th cl.); **भुङ्क्षुमः** caus. (rt. **भुङ्क्षु** 1st cl.); &c.

Root **भुङ्क्षु** (Sans. **भुङ्क्षु**, **भुङ्क्षु**) to cut, to break asunder—Tenth Class.

Unchangeable special base **भुङ्क्षु**



# 446. Present Tense—Parasmaipada.

*Singular.*

*Plural.*

|   |            |               |
|---|------------|---------------|
| 1 | အကုသကုသကုသ | အကုသကုသကုသကုသ |
| 2 | အကုသကုသကုသ | အကုသကုသကုသ    |
| 3 | အကုသကုသကုသ | အကုသကုသကုသ    |

## 447. Other verbal forms of the same.—

1st Per. Sing.—အကုသကုသကုသ, အကုသကုသ Y. 5, 43.  
(cf. ဝေ-လဲ to attain); အကုသကုသ, အကုသကုသ Wester.—  
an abridged form of အကုသကုသ (cf. သေ to disappear).

1st Per. Plu. အကုသကုသကုသကုသ, အကုသကုသကုသကုသ  
Y. 41, 1; အကုသကုသကုသကုသ Y. 35, 7.

2nd Per. Sing.—အကုသကုသ, အကုသကုသ

2nd Per. Plu.—အကုသကုသကုသ (Yl. 13, 33).

3rd Per. Sing.—အကုသကုသကုသ-လေ (Geld.) Yl. 19, 18, 25;  
အကုသကုသကုသကုသ, အကုသကုသကုသ-လေ, -လေ-လေ-လေ  
အကုသကုသ, အကုသကုသကုသ (cf. လေ-လေ). အကုသကုသကုသ in causative (med)  
to ponder (cf. လေ); အကုသကုသကုသ he orders or fixes (caus. of  
အကုသ-လေ ကိ-ကုသ); အကုသကုသကုသ in frighting; caus. of အကုသ;  
အကုသကုသကုသ (caus. of အကုသ); အကုသကုသကုသ (Wester.).  
အကုသကုသကုသကုသ (Geld.) Yl. 8, 9 he 'makes' (them) flow  
(caus.) အကုသကုသကုသ, Y. 43, 6 (cf. လေ); အကုသကုသကုသ

3rd Per. Du.—အကုသကုသကုသကုသ Y. 10, 3 (cf. ကုသ to grow).

3rd Per. Plu.—အကုသကုသကုသကုသ (Geld.), အကုသကုသကုသကုသ



## 452. Imperfect Tense—Parasmaipada.

|    | Singular.  | Plural.    |
|----|------------|------------|
| 1. | ပတ်နေသည်   | ပတ်နေကြသည် |
| 2. | ပတ်နေသနည်း | ပတ်နေသနည်း |
| 3. | ပတ်နေ၏     | ပတ်နေကြ၏   |

## 453. Other verbal forms of the same.—

1st Pers. Sing.—ပတ်နေပါသည်, ပတ်နေလေ၏

1st Pers. Plu.—ပတ်နေကြပါသည် (Wentw.) Yl. 94, 32.

3rd Pers. Sing.—ပတ်နေပါသည်

3rd Pers. Sing.—ပတ်နေလေ၏ (emph. (cf. ၁၅၅-၇) to sit down) ပတ်နေလေ၏, ပတ်နေကြလေ၏ (field.) ပတ်နေသော (with the temporal augment သော).—Mark ပတ်နေသောသူ (cf. ၁၆၁).

3rd Pers. Plu.—ပတ်နေကြလေ၏ Yl. 13, 79; cf. ၁၆၁, ၇၉. Verl. သော to presumer.

3rd Pers. Plu.—ပတ်နေကြပါသည်, ပတ်နေကြလေ၏, ပတ်နေကြလေ၏, ပတ်နေကြလေ၏ (၇၉၈) they showed (the path).

## 454. Imperfect Tense—Atmanepada.

|    | Singular.  | Plural.    |
|----|------------|------------|
| 1. | ပတ်နေ၏     | ပတ်နေကြ၏   |
| 2. | ပတ်နေသနည်း | ပတ်နေသနည်း |
| 3. | ပတ်နေ၏     | ပတ်နေကြ၏   |

## 455. Other Verbal forms of the same.—

3rd Pers. Sing.—ပတ်နေပါသည် (emph.) Yl. 13, 80, -ပတ်နေပါသည်, ပတ်နေပါသည် is established (cf. ၁၆၁); ပတ်နေပါသည် (cf. ၁၆၁, 80 (cf. ၁၆၁) to grow, to flourish).



3rd Per. Plu.—*പറയുമ്പോൾ, പറയുമ്പോൾ* Vind.

7, 85; *പറയുമ്പോൾ*

#### 456. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—*പോയോ, പോയോ* (he will benefit),  
*പോയോ, പോയോ, പോയോ* (ri. *പോ-ൽ* to pull  
 down, to demolish); *പോയോ, പോയോ, പോയോ*

3rd Per. Plu.—*പോയോ, പോയോ* Gold. *പോയോ, പോയോ*—  
 Mark *പോയോ* Gehl. Y. 28, 0 (orig., *പോയോ*).

#### 457. Imperative Mood—Parasmaipada.

*Singular.*

*Plural.*

1. *പോയോ*

*പോയോ*

2. *പോയോ*

*പോയോ*

3. *പോയോ*

*പോയോ*

#### 458. Other verbal forms of the same:—

1st Per. Sing.—*പോയോ, പോയോ, പോയോ*, *പോയോ*  
*പോയോ, പോയോ, പോയോ*

1st Per. Plu.—*പോയോ, പോയോ* Y. 28, 6; *പോയോ, പോയോ* Y.  
 10, 34; *പോയോ, പോയോ*

2nd Per. Sing.—*പോയോ, പോയോ*, *പോയോ, പോയോ*, *പോയോ*  
*പോയോ, പോയോ* Gold. *പോയോ*

2nd Per. Plu.—*പോയോ, പോയോ* Prod. Justa (Y. 13, 147);  
*പോയോ, പോയോ*

3rd Per. Sing.—၍တမ္ဘာသမ္ဘာ, ၍တမ္ဘာသမ္ဘာ 1st (him)  
inculcate (it) Y. 35, 6 (rt. တမ္ဘာ); ၍တမ္ဘာသမ္ဘာ  
3rd Per. Plu.—၍တမ္ဘာသမ္ဘာ

#### 459. Imperative Mood—Atmanepada.

*Singular.*

*Plural.*

- |                     |                   |
|---------------------|-------------------|
| 1 <u>တမ္ဘာသမ္ဘာ</u> | <u>တမ္ဘာသမ္ဘာ</u> |
| 2 <u>တမ္ဘာသမ္ဘာ</u> | <u>တမ္ဘာသမ္ဘာ</u> |
| 3 <u>တမ္ဘာသမ္ဘာ</u> | <u>တမ္ဘာသမ္ဘာ</u> |

#### 460. Other verbal forms of the same:—

1st Per. Sing.—တမ္ဘာသမ္ဘာ Gold. VI. 9, 26 (rt. တမ္ဘာ).

2nd Per. Sing.—တမ္ဘာသမ္ဘာ, တမ္ဘာသမ္ဘာ,  
တမ္ဘာသမ္ဘာ, တမ္ဘာသမ္ဘာ, တမ္ဘာသမ္ဘာ,  
Gold. (for တမ္ဘာသမ္ဘာ) Visp. 3, 1.—Rev. Dr. Mills.

2nd Per. Plu.—တမ္ဘာသမ္ဘာ, တမ္ဘာသမ္ဘာ,  
တမ္ဘာသမ္ဘာ, တမ္ဘာသမ္ဘာ

#### 461. Potential Mood—Parasmaipada.

*Singular.*

*Plural.*

- |                     |                   |
|---------------------|-------------------|
| 1 <u>တမ္ဘာသမ္ဘာ</u> | <u>တမ္ဘာသမ္ဘာ</u> |
| 2 <u>တမ္ဘာသမ္ဘာ</u> | <u>တမ္ဘာသမ္ဘာ</u> |
| 3 <u>တမ္ဘာသမ္ဘာ</u> | <u>တမ္ဘာသမ္ဘာ</u> |

#### 462. Other verbal forms of the same:—

1st Per. Plu.—တမ္ဘာသမ္ဘာ (can.) we can herald forth  
(Y. 49, 9); rt. တမ္ဘာ to hear.

2nd Per. Sing.—တမ္ဘာသမ္ဘာ, တမ္ဘာသမ္ဘာ,  
တမ္ဘာသမ္ဘာ, တမ္ဘာသမ္ဘာ (rt. တမ္ဘာ to sit down).

3rd Per. Sing.—**ပျံ့သောလှေ**, **ပျံ့သောလှေ**, also **ပျံ့သောလှေ**  
 Yt. 19, 39 (lit. **လှေ** to be extinguished): **ပျံ့သောလှေ** to  
 should bring up or nourish: **သော** is dropped from the last  
 two forms **ပျံ့သောလှေ** (lit. **လှေ** to reject, to oppose).

2nd Per. Du.—**ပျံ့သောလှေ** Yt. 13, 89.

### 463. Potential Mood—Atmanepada—

*Singular.*

*Plural.*

၁ **ပျံ့သောလှေ**

**ပျံ့သောလှေ**

၂ **ပျံ့သောလှေ**

**ပျံ့သောလှေ**

Remark.—From the verbal forms given above in the four  
 conjugational tenses and moods from p. 178 seq., the Ayatana  
 students must have observed, that some roots are conjugated in  
 the Parasmaipada, others in the Atmanepada only; while a smaller  
 portion of them in both the padas. A few notable examples of  
 such are given below:—

### 464. Verbs that are conjugated mostly in the Parasmaipada.

**ပျံ့** (to obtain) 1st cl.; **ပျံ့** (to be) 2nd cl.; **ပျံ့** (to empty)  
 3rd cl.; **ပျံ့** (to come out, to pollute) 4th cl.; **ပျံ့** (to dig) 1st  
 cl.; **ပျံ့** (to cut) 5th cl.; **ပျံ့** (to write); **ပျံ့** (to flow)  
 1st cl.; **ပျံ့** (to run) 1st cl.; **ပျံ့** (to fence) 5th cl.; **ပျံ့** (to lead)  
 1st cl.; **ပျံ့** (to fall down, to fly) 1st cl.; **ပျံ့** (to wash) 2nd cl.

### 465. Verbs that are conjugated in the Atmanepada only.

**ပျံ့** (to hear) 5th class; **ပျံ့** to talk (as not yet being) 1st cl.;  
**ပျံ့** (to fight) 2nd cl.; **ပျံ့** (to know) 4th class; **ပျံ့** (to think)  
 4th class. (Exception: **ပျံ့သောလှေ** **ပျံ့သောလှေ**). **ပျံ့**  
 (to involve, to adore) 1st cl.; **ပျံ့** (to express the Hom. juice)  
 5th class.

\* Similarly, **ပျံ့သောလှေ**, **ပျံ့သောလှေ**



**466. Verbs that are conjugated both in the Parasmaipada and the Atmanepada.**

Car (to carry) 1st. cl. :  $\text{car}$  (to sit) 2nd cl. :  $\text{car}$  (to go) 2nd cl. :  $\text{car}$  (to go) 1st. cl. :  $\text{car}$  (to wish) 3rd cl. :  $\text{car}$  (to do) 5th cl. :  $\text{car}$  (to eat, to drink) 1st. cl. :  $\text{car}$  (to rule) 1st. cl. :  $\text{car}$  (to hold) :  $\text{car}$  (to smite) 2nd cl. :  $\text{car}$  (to hold, to support) :  $\text{car}$  (to hasten) 1st. cl. :  $\text{car}$  (to give, to create) 3rd cl. :  $\text{car}$  (to rush forth) 1st. cl. :  $\text{car}$  (to perish, to be lost) 4th cl. :  $\text{car}$  (to protect) 2nd cl. :  $\text{car}$  (to ask) 5th cl. :  $\text{car}$  (to grant, to bestow) 1st. cl. :  $\text{car}$  (to be) 1st. cl. :  $\text{car}$  (to carry) 1st. cl. :  $\text{car}$  (to speak) 2nd cl. :  $\text{car}$  (to grow) :  $\text{car}$  (to grow) 4th cl. :  $\text{car}$  (to speak) 3rd cl. :  $\text{car}$  (to carry, to bear) 1st. cl. :  $\text{car}$  (to work) 4th cl. :  $\text{car}$  (to stand) 2nd cl. :  $\text{car}$  (to bathe, to wash) 4th cl. :  $\text{car}$  (to hear) 5th cl.

**Roots that form their special base in two or more ways.**

467. Verbal forms having the same root and signification belong, in several instances, to more than one class in the conjugational tables and moods. *E. g.*

$\text{car}$  to do— $\text{car}$  5th class, imperat. 2nd sing. Parasmai. :  $\text{car}$  2nd cl. : imperat. 2nd sing. Atmanep. [5th cl. :  $\text{car}$  to dwell— $\text{car}$  2nd cl. :  $\text{car}$ ,  $\text{car}$  :  $\text{car}$  to hide, to protect— $\text{car}$  1st cl. :  $\text{car}$  5th cl. :  $\text{car}$  to smite, to take hold of, to get— $\text{car}$  5th cl. :  $\text{car}$  5th cl. :  $\text{car}$  to cut, to pare off— $\text{car}$  2nd cl. :  $\text{car}$  5th cl.

to give, to make, to place—**ပေး**, **ပေးသော**, **ပေးသော**

2nd cl.; **ပေးသော**, **ပေးသော** 3rd cl., &c. [2nd cl.

**ပြု** to fashion—**ပြု** 1st cl.; **ပြုသော**, **ပြုသော**

**လေ့** to discern—**လေ့** pres. 2nd plu. Parasmai. 1st cl.; **လေ့** pot. 3rd sing. Parasmai., **လေ့** pot. 3rd sing. Atmani. 5th cl.

**လွှဲ** to deceive—**လွှဲ** 1st cl.; **လွှဲ** (5th cl.) 5th cl.; imperf. 3rd sing. Atmani. Comp. Sans. **लु** 1st cl. special base **लु**; 5th cl., special base **लु**.

**လွှဲ** to protect—**လွှဲ**, **လွှဲသော** 2nd cl.; **လွှဲ** 4th cl.

**လေ့** to remember, to recite—**လေ့** 1st cl.; **လေ့** (pot. 3rd sing. Parasmai. nom. plu.) 3rd cl.; **လေ့** (pot. 3rd sing. Parasmai.) 2nd cl.

**လွှဲ** to join.—**လွှဲ**, **လွှဲသော** (pres. 1st sing. Parasmai.) 1st cl.; **လွှဲ** 2nd cl.; **လွှဲ** 4th cl.

**လေ့**, **လေ့** to smite, to kill—**လေ့** 1st cl.; **လေ့** 5th cl.

**လေ့**, Sans. **लु** to strow, to sprinkle—**လေ့** 5th cl.; **လေ့**, **လေ့** 9th cl. [5th cl.

**လေ့** to look into—**လေ့** 4th cl.; **လေ့**, **လေ့**

**လေ့** to hear—**လေ့**, **လေ့** 2nd cl.; **လေ့** 3th cl.

**လေ့** to sit—**လေ့**, **လေ့** 5th cl.; **လေ့** 2nd cl., &c.

**လေ့** to dig—**လေ့**, **လေ့** 1st cl.; **လေ့**, **လေ့** 2nd cl.

Compare Sans. *rt. ३* (to join), which belongs both to the second and to the ninth class; *rt. ४४* (to go) belongs to the first and to the fourth class.

468. The same root, when it has different significations, belongs to different classes.

*E. g.*

*ॐ*, *जाग्र* to be awake—3rd cl.; *e. g.*, *ॐ जाग्राम*;

*ॐ* to sing, to praise—2nd cl.; *e. g.*, *ॐ गाय*.

*ॐ* to choose, to select—9th cl.; *e. g.*, *ॐ गच्छ*; *ॐ* to atone for, to pay the penalty for—3rd cl.; *e. g.*, *ॐ गच्छ*.

*ॐ*, Sans. *नष्ट* to be extinct or vanished—10th cl.; *e. g.*, *ॐ नष्ट*; *ॐ गच्छ*, *ॐ गच्छ*—*ॐ* to obtain, to find—1st cl.; *e. g.*, *ॐ गच्छ*.

*ॐ* to fight against—9th cl.; *e. g.*, *ॐ गच्छ*—*ॐ* to be fulfilled, to cross—10th cl.; *e. g.*, *ॐ गच्छ*.

*ॐ* to carry—1st cl.; *e. g.*, *ॐ गच्छ*, *ॐ गच्छ*, &c.—*ॐ* to cut, to shave off—9th cl.; *e. g.*, *ॐ गच्छ* *Wester*.

*ॐ*, *ॐ गच्छ* to find—5th cl.; *e. g.*, *ॐ गच्छ*, *ॐ गच्छ*, *ॐ गच्छ* &c.—*ॐ गच्छ* to be found, to happen, 7th cl.; *e. g.*, *ॐ गच्छ* = *ॐ गच्छ*.

*ॐ* to hear—10th cl.; *e. g.*, *ॐ गच्छ*, *ॐ गच्छ* (pres. partic. *Parasmai*, instr. sing.—*ॐ*, Sans. *ॐ*, *ॐ* to pass, to go—1st cl.; *e. g.*, *ॐ गच्छ* pres. partic. gen. sing. *Vand.* 7, 37.

*ॐ* to beget—9th cl.; *e. g.*, *ॐ गच्छ*; *ॐ गच्छ*—*ॐ* to express the *Bum* juice, 5th cl.; *e. g.*, *ॐ गच्छ*, *ॐ गच्छ*, &c.

469. A few roots are used both transitively as well as intransi-





present of the verb  $\text{पुनः साधु भवः}$  to be. This is called the **Periphrastic Future**.<sup>\*</sup> *E. g.*

$\text{अहं + अरुणय} = \text{अहं अरुणयिष्ये}$  I will protect;  $\text{अहं + अरुणय} = \text{अहं अरुणयिष्ये}$  we will protect;  $\text{तु + अरुणय} = \text{तु अरुणयिष्ये}$  you will protect. Similarly, in Sanskrit  $\text{वेता + अहि} = \text{वेताहिष्ये}$  I will lead;  $\text{वेता + अहि} = \text{वेताहिष्ये}$  thou wilt lead;  $\text{वेता + अहि} = \text{वेताहिष्ये}$  we will lead;  $\text{वेता + अहि} = \text{वेताहिष्ये}$  you will lead, &c.—all in the **Parasmaipada**. These forms are very rare in the **Āvasta** texts. Mark the following sentence:—

$\text{अहं अरुणयिष्ये अहं अरुणयिष्ये अहं अरुणयिष्ये}$   
 $\text{अहं अरुणयिष्ये अहं अरुणयिष्ये अहं अरुणयिष्ये}$   
 $\text{अहं अरुणयिष्ये अहं अरुणयिष्ये अहं अरुणयिष्ये}$   
 it will destroy **Āshma**, it will destroy **Naga**, it will destroy **Paishā**, &c. (*Vand.* 11, 12).

**472.** (2) The future is in many cases formed by adding  $\text{अ}$  or  $\text{अण्}$  Sans.  $\text{अ}$  (changeable to  $\text{अण्}$  or  $\text{अण्}$  Sans.  $\text{अण्}$ ) to the root, the vowel of which generally becomes guttural, and to the base formed in this manner, the personal terminations of the conjugational tenses and moods are attached. This is called the **Simple Future**. *E. g.*

*Note.*—In Sanskrit the personal terminations of the present tense only are subjoined to the base; *e. g.*  $\text{वाचयामि}$ ,  $\text{वाचयसि}$ ,  $\text{वाचयति}$  (*vt. वा* to give).

### 473. Future Present—Parasmaipada.

1st Per. Sing.  $\text{अहं अरुणयिष्ये}$  (*vt. अरुणय*);  $\text{अहं अरुणयिष्ये}$  (*vt. अरुणय*);  $\text{अहं अरुणयिष्ये}$  (*vt. अरुणय*)—all **Gāthā** forms, and as is occasionally the case, the personal termination  $\text{अहं}$  is dropped.

In some rare instances, the intermediate  $\text{अ}$  or  $\text{अण्}$  (Sansk.  $\text{अ}$ ) is inserted between the root and the characteristic mark of the future;

<sup>\*</sup> Comp. Professor Hentley's Sans. grammar, 2nd Ed., p. 150.

2. 9.  $\text{သည့်အခါပြုလုပ်}$  Wester.,  $\text{သည့်အခါပြုလုပ်}$  Gold. (Y. 28, 1)  
 I shall propitiate (rt.  $\text{ပြုလုပ်}$ ) Camp-Sann.  $\text{သနိဿိ$  (rt.  $\text{သနိ}$ ) ;  
 $\text{သနိဿိ$  (rt.  $\text{သနိ}$ ).

3rd Per. Sing.— $\text{အလာမလာမည်}$ ;  $\text{အလာမလာမည်}$  (rt.  $\text{မလာမည်}$ )  
 $\text{အလာမလာမည်}$  he shall come (rt.  $\text{မလာမည်}$ );  $\text{အလာမလာမည်}$  he shall  
 utter (rt.  $\text{လာမည်}$ );  $\text{အလာမလာမည်}$  (rt.  $\text{မလာမည်}$  to unite)—all Gāthā.

3rd Per. Plu.— $\text{အလာမလာမည်}$  (rt.  $\text{မလာမည်}$ ) [forms.

#### 474. Future Present—Atmanepada.

1st Per. Sing.— $\text{လုပ်မည်}$ ,  $\text{လုပ်မည်}$ ,  $\text{လုပ်မည်}$ ..  $\text{မည်}$

2nd Per. Sing.— $\text{လုပ်မည်}$ ...  $\text{မည်}$  (orig.,  $\text{လုပ်} + \text{မည်}$ ..  $\text{မည်}$ );  
 $\text{လုပ်မည်}$  Gold. (Y. 28, 3).  $\text{မည်}$

3rd Per. Sing.— $\text{လုပ်မည်}$ ..  $\text{လုပ်မည်}$ ; rt.

3rd Per. Plu.— $\text{လုပ်မည်}$  (rt.  $\text{လုပ်မည်}$ );  $\text{လုပ်မည်}$ ..  $\text{လုပ်မည်}$   
 (rt.  $\text{မည်}$  to express; to pound).

#### 475. Future Present Subjunc.—Parasmai.

3rd Per. Sing.— $\text{လုပ်မည်}$  (rt.  $\text{မည်}$  to perish).

#### 476. Future Present Subjunc.—Atmane.

1st Per. Sing.— $\text{လုပ်မည်}$   $\text{မည်}$  I shall regard Thee (rt.  
 $\text{မည်}$ );  $\text{လုပ်မည်}$  I shall exorcise (rt.  $\text{လုပ်မည်}$ )

2nd Per. Sing.— $\text{လုပ်မည်}$  Wester. (rt.  $\text{မည်}$  to bestow).

#### 477. Future Imperfect—Parasmaipada.

1st Per. Plu.— $\text{လုပ်မည်}$  Y. 70, 4 (orig.,  $\text{လုပ်မည်}$ ); rt.  
 $\text{မည်}$  to obtain).

3rd Per. Sing.— $\text{လုပ်မည်}$ ...  $\text{မည်}$  (rt.  $\text{မည်}$  to see);  
 $\text{လုပ်မည်}$  (rt.  $\text{မည်}$  to lead);  $\text{လုပ်မည်}$  (rt.  $\text{မည်}$  to unite).



*Note.*—The imperfect of the future is otherwise called the **Conditional Tense**. In Sanskrit the augment  $\text{अ}$  is also prefixed before  $\text{दत्त}$  (changeable to  $\text{दत्}$ ) being added to the root; e. g.,  $\text{अदत्तवत्}$  (it  $\text{दत्}$  to give).

#### 478. Future Imperfect Subjunc.—Parasmai.

3rd Per. Sing.— $\text{दद्यात्}$  (ri.  $\text{दद्यात्}$ );  $\text{दद्यात्}$  (ri.  $\text{दद्यात्}$ )

#### 479. Future Imperative—Parasmaipada.

1st Per. Plu.— $\text{दद्यान्तु}$  (Y. 61, 3;  $\text{दद्यान्तु}$ )

Wester.,  $\text{दद्यान्तु}$  (Y. 44, 13 (ri.  $\text{दद्यान्तु}$  to destroy).

#### 480. Future Imperative—Atmanepada.

1st Per. Sing.— $\text{दद्यामि}$  (ri.  $\text{दद्यामि}$ );  $\text{दद्यामि}$

Wester.,  $\text{दद्यामि}$  (Y. 60, 4) I shall hear (ri.  $\text{दद्यामि}$ );  $\text{दद्यामि}$  I shall seize (ri.  $\text{दद्यामि}$ ).

481. In several instances, the present and the imperfect subjunctive, as well as the 1st and the 3rd per. of the imperative are used in the sense of the future; e. g.,  $\text{दद्यात्}$ ,  $\text{दद्यात्}$ ,  $\text{दद्यात्}$  (orig.  $\text{दद्यात्}$ );  $\text{दद्यान्तु}$  (orig.  $\text{दद्यान्तु}$ );  $\text{दद्यामि}$ ,  $\text{दद्यामि}$  (2nd cl.),  $\text{दद्यामि}$ ;  $\text{दद्यामि}$ ,  $\text{दद्यामि}$ ,  $\text{दद्यामि}$ ,  $\text{दद्यामि}$ ,  $\text{दद्यामि}$ ,  $\text{दद्यामि}$  he will benefit,  $\text{दद्यामि}$  he will destroy.

### The Perfect.

482. The perfect, otherwise called the second preterite, has two forms, viz. a reduplicated one and a periphrastic one.

#### The Reduplicated Perfect.

The reduplicated perfect is formed by suffixing the following personal terminations to the reduplicated base. The reduplication of the base is effected according to the rules given at p. 165 *et seq.*



(orig.,  $\text{அருளுகிறது}$ ; rt.  $\text{அரு}$  to see);  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$  to grow);  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ ; orig.,  $\text{அருளுகிறது}$ );  $\text{அருளுகிறது}$  (orig.,  $\text{அருளுகிறது}$ —the final vowel is shortened; rt.  $\text{அரு}$ ).

1st Per. Plu.— $\text{அருளுகிறோம்}$  Wester.,  $\text{அருளுகிறோம்}$  Gold. (rt.  $\text{அரு}$ );  $\text{அருளுகிறோம்}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறோம்}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறோம்}$  (rt.  $\text{அரு}$  to exert).

2nd Per. Sing.— $\text{அருளுகிறது}$ ,  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறது}$  (orig.,  $\text{அரு} + \text{அருளுகிறது}$ —the reduplicative syllable is dropped; rt.  $\text{அரு}$  to know).

2nd Per. Plu.— $\text{அருளுகிறீர்கள்}$  (Y. 5, 2) You have deserved (it); rt.  $\text{அரு}$ .—Mark the lengthening of the radical vowel.

3rd Per. Sing.— $\text{அருளுகிறது}$ ,  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறது}$   $\text{அருளுகிறது}$  Wester.,  $\text{அருளுகிறது}$  Gold. (rt.  $\text{அரு}$ );  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ , Sans.  $\text{अनु}$  to love);  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ , Ved.  $\text{अनु}$  to be able);  $\text{அருளுகிறது}$ ,  $\text{அருளுகிறது}$ ,  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறது}$  (orig.,  $\text{அருளுகிறது}$ ; rt.  $\text{அரு}$ );  $\text{அருளுகிறது}$ ,  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறது}$  (rt.  $\text{அரு}$ ). Mark  $\text{அருளுகிறது}$  (Visp 16, 3) and  $\text{அருளுகிறது}$  (Yt. 13, 29).—The reduplicative syllable is dropped from these two forms. Comp. Sans.  $\text{अनु}$  perf. 3rd sing. Paraiparai (rt.  $\text{அரு}$  to know).

3rd Per. Dual.— $\text{அருளுகிறார்கள்}$  (rt.  $\text{அரு}$ );  $\text{அருளுகிறார்கள்}$  (rt.  $\text{அரு}$ ).





#### 488. The Periphrastic Perfect.

The periphrastic perfect is formed by compounding the perfect of the auxiliary verb *U* 'to be' with the present participle (either *Parasmai*, or *Atmané*.) of any verb. Its forms are very rare. *H. g.*

[illegible]

## The Aorist.

489. The Aorist, otherwise called the third preterite, has four forms in Avesta. Of whatever form it may be, it always takes the terminations of the imperfect only. Sometimes, though rarely, the augment  $\alpha$  is prefixed to the root; e. g.,  $\alpha\gamma\alpha\gamma\alpha\gamma$ ,  $\alpha\gamma\alpha\gamma\alpha\gamma$ . The aorist forms are more frequently and freely used in the Gâthâ dialect than in the Avestaic writings. In Sanskrit there are seven varieties of the Aorist; the common characteristic of them all is the augment  $\alpha$ . Four of these varieties correspond to the Avestaic forms.

**490.** The first form of the Aorist is constituted by suffixing the personal terminations of the Imperfect directly to the root, the vowel of which is sometimes strengthened. This is called the Root-Aorist. *R. g.*

## 491. Root-Aorist—Parasmaipada.

1st Pers. Sing.—سأفعل (I will do.)

1st For. Fin.—മുഖ്യ. മുഖ്യ)

2nd Per. Sing.—amamēn (orig., am + ēn; cf. ēn);  
amam (orig., am + am; cf. am); am, amam

3rd Pers. Sing.—*သော့*, *သော့သော့*, *သော့သော့သော့*, *သော့သော့သော့သော့*,  
*သော့သော့သော့သော့သော့* (rt. သော့သော့); *သော့သော့သော့* (rt. *သော့သော့သော့*);  
*သော့သော့သော့သော့*, *သော့သော့သော့သော့* (rt. *သော့သော့သော့သော့* to strengthen); *သော့သော့သော့သော့သော့*  
 (rt. *သော့သော့* to dwell); *သော့သော့သော့* (rt. *သော့သော့သော့* to fashion).

3rd Per. Dual.— $\text{ਭਗਵੰਤਮਾ}$  Y. 30, 3 (rt.  $\text{ਮਾ}$ )

3rd Per. Plu.— $\text{ਭਗਵੰਤਮਾ}$  Y. 49, 3. [give].

Compare Sans. भगवन्, भगवन्, भगवन्, भगवन्, भगवन्, &c. (rt., वृ to

## 492. Root-Aorist—Atmanepada.

1st Per. Sing.— $\text{ਭਗਵੰਤਮਾ}$  (rt.  $\text{ਮਾ}$ )

1st Per. Plu.— $\text{ਭਗਵੰਤਮਾ}$  (rt.  $\text{ਮਾ}$  to choose).

2nd Per. Sing.— $\text{ਭਗਵੰਤਮਾ}$  Gidd. (rt.  $\text{ਮਾ}$ );  $\text{ਭਗਵੰਤਮਾ}$  (rt.  $\text{ਮਾ}$  to give).

3rd Per. Sing.— $\text{ਭਗਵੰਤਮਾ}$  (rt.  $\text{ਮਾ}$ );  $\text{ਭਗਵੰਤਮਾ}$  (Gidd.  $\text{ਭਗਵੰਤਮਾ}$ );  $\text{ਭਗਵੰਤਮਾ}$ ,  $\text{ਭਗਵੰਤਮਾ}$  (rt.  $\text{ਮਾ}$ );  $\text{ਭਗਵੰਤਮਾ}$ ,  $\text{ਭਗਵੰਤਮਾ}$  (rt.  $\text{ਮਾ}$ );  $\text{ਭਗਵੰਤਮਾ}$

493. In the second form of the Aorist the personal terminations are subjoined to a base formed from the root by the addition of  $\text{ਮ}$ . This is called the  $\text{ਮ}$ -Aorist. E. g.

## 494. $\text{ਮ}$ -Aorist—Parasmaipada.

1st Per. Sing.— $\text{ਭਗਵੰਤਮਾ}$  (originally,  $\text{ਭ} + \text{ਮ} + \text{ਭ}$ ; rt.  $\text{ਭ}$  to be); e. g.,  $\text{ਭਗਵੰਤਮਾ}$  (= $\text{ਭ}$  Vend. 18, 29)—a sort of a compound or periphrastic aorist.  $\text{ਭਗਵੰਤਮਾ}$  (rt.  $\text{ਮਾ}$  to arise).

3rd Per. Sing.— $\text{ਭਗਵੰਤਮਾ}$ ;  $\text{ਭਗਵੰਤਮਾ}$  (orig.,  $\text{ਭਗਵੰਤਮਾ}$ ; rt.  $\text{ਮਾ}$  to do). Professor Jasti takes it as an abridged form of Sans. भगवन्—a reduplicated aorist.

3rd Per. Plu.— $\text{ਭਗਵੰਤਮਾ}$  (orig.,  $\text{ਭ} + \text{ਮ} + \text{ਭ}$ ); e. g.,  $\text{ਭਗਵੰਤਮਾ}$  (= $\text{ਭ}$  Vend. 19, 23, 25)—a sort of compound or periphrastic aorist.

Compare Sans. भगिषन्, भगिषन्, भगिषन्, भगिषन्, भगिषन्, भगिषन् (rt.  $\text{ਭ}$  to pour).







သနားမည် (နား), သနား, သနား Y. 60, 5 (for သနားမည်,  
 ri. နား to smite); သနားမည် Y. 60, 7 (for သနားမည်,  
 ri. သနား to leave).

3rd Per. Plu.— $\text{𐎧𐎠𐎡𐎹}$  Y. 55, 2;  $\text{𐎧𐎠𐎡𐎹𐎠𐎡𐎹}$ —Mark ...  $\text{𐎧𐎠𐎡𐎹}$   
 $\text{𐎧𐎠𐎡𐎹𐎠𐎡𐎹}$  may (the Bountiful Immortal) accept and help on  
 (Rev. Dr. Mills) Geld. Y. 28, 0. (orig.,  $\text{𐎧𐎠𐎡𐎹𐎠𐎡𐎹}$   $\text{𐎧𐎠𐎡𐎹}$ —  
 𐎡𐎹 and  $\text{𐎧𐎠}$  ( $\text{𐎧𐎠}$ ) being transposed).

Compare Sans. नृयासन्, नृयास, नृयात्, &c. (cf. नृ to be).

Note.—The *Akmanepada* forms (except in the *Sed. per. pln.*) are not met with; e. g., ၵုၼ်းသံသယ (ri. သံသ); ၵုၼ်းသံသ (ri. သံသ); ၵုၼ်းသံသ (ri. သံသ)

### Derivative Verbs.

502. The derivative verbs are, as already mentioned at p. 161, the frequentative or intensive, the desiderative, the denominative and the causal. All of them are inflected in the four conjugational classes in the Parasmaipada and the Atmanepada. Moreover, any root of the ten classes may take the form of a derivative verb. The special base of each of them is formed according to the following rules.

Frequentative or Intensive Verbs.

503. The frequentative or intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb, from which it is derived.\* There are three forms of the frequentative; in other words, the base of the derivative verb is formed in three ways. The first form is constituted by reduplication,† the second by reduplication and the suffix *-u*, and the third by reduplication and the suffix *-usi*. E. g.

*Note.*—In Sanskrit there are two kinds of frequentatives; the

\* Comp. Prof. Benfey's Sanskrit Grammar, 2nd Ed. p. 36.

\* For the rules of reduplication, see pp. 168-173.



one is formed by reduplication, the other by reduplication and the suffix च; e. g., (1) मगम्, (2) मगच्च (rt. च् to go).

### 504. Present Tense—Parasmaipada.

1st Per. Sing.—ममच्छि-यिष्ये (Y. 32, 16) I will certainly destroy (rt. छि-यिष्ये)

1st Per. Plu.—ममच्छिष्येऽमि Y. 58, 4 (rt. छिष्ये to offer).

Note.—In this instance the vowel of the reduplicative syllable, and not the radical vowel, is gunated. Comp. Sans. Parasmaipada Frequentative Base नेनी (rt. नी to lead), रोतु (rt. रु to agitate).

3rd Per. Plu.—अशङ्कामुत्सृजिष्ये Gold. (rt. उत्सृजिष्ये to wound); अशङ्कामुत्सृजिष्ये (rt. उत्सृजिष्ये to wound); अशङ्कामुत्सृजिष्ये (rt. उत्सृजिष्ये to wound)

Subjunc. 3rd Per. Sing.—अशङ्कामुत्सृजिष्ये (rt. उत्सृजिष्ये to fill, to promote).

### 505. Present Subjunctive—Atmanepada.

3rd Per. Sing.—अशङ्कामुत्सृजिष्ये Gold. (orig. अशङ्कामुत्सृजिष्ये; rt. उत्सृजिष्ये)

### 506. Imperfect Tense—Parasmaipada.

3rd Per. Sing.—अशङ्कामुत्सृजिष्ये (rt. उत्सृजिष्ये to drive away); -अशङ्कामुत्सृजिष्ये (rt. उत्सृजिष्ये to smite); अशङ्कामुत्सृजिष्ये (rt. उत्सृजिष्ये to bewail).

Subjunc. 3rd Per. Sing.—अशङ्कामुत्सृजिष्ये-अशङ्कामुत्सृजिष्ये (rt. उत्सृजिष्ये to injure, to do harm).

Subjunc. 3rd Per. Plu.—अशङ्कामुत्सृजिष्ये (rt. उत्सृजिष्ये to wound).

### 507. Imperative Mood—Parasmaipada.

3rd Per. Sing.—अशङ्कामुत्सृजिष्ये he will protect (rt. उत्सृजिष्ये; redupl. उत्सृजिष्ये; उत्सृजिष्ये + अ)

## 508. Potential Mood—Parasmaipada.

1st Per. Sing.— $\text{शक्नुमि}$  Yt. 8, 11 (rt.  $\text{शु}$  to go);  $\text{शक्नुमः}$  (rt.  $\text{शु}$ );  $\text{शक्नुमः}$  Y. 6, 24 (rt.  $\text{शु}$ )

2nd Per. Sing.— $\text{शक्नुमः}$  Y. 2, 28 (rt.  $\text{शु}$ , Ved.  $\text{शु}$  to be able, to have power).

3rd Per. Sing.— $\text{शक्नुमः}$  Vond. 16, 38 (rt.  $\text{शु}$  to bear);  $\text{शक्नुमः}$ ...  $\text{शु}$  Yt. 18, 18 (rt.  $\text{शु}$  to amite).

## 509. Potential Mood—Atmanepada.

1st Per. Plu.— $\text{शक्नुमः}$  (rt.  $\text{शु}$ ) Y. 28, 5.

## Desiderative Verbs.

510. The desiderative verb indicates, that the agent wishes or is about to perform the action or to undergo the state expressed by the root or the derivative base.\*

The base is formed by the reduplication of the root (according to the rules laid down at pp. 168-173) and by adding the syllable  $\text{शु}$  Sans.  $\text{शु}$  (convertible to  $\text{शु}$  Sans.  $\text{शु}$ ). Sanskrit strictly follows the same rule; e. g.  $\text{शु}$  to wish to be (rt.  $\text{शु}$  to be). In some instances, however, the intermediate  $\text{य}$  is inserted before  $\text{शु}$ ; e. g.  $\text{शुयिष्ये}$  to wish to know (from  $\text{वि}$  to know).

## 511. Present Tense—Parasmaipada.

3rd Per. Plu.— $\text{शक्नुमः}$  (rt.  $\text{शु}$ , Sans.  $\text{शु}$  to live).

## 512. Present Tense—Atmanepada.

2nd Per. Plu.— $\text{शक्नुमः}$  Gold. (Y. 49, 7) you desire to hold fast (rt.  $\text{शु}$ ).

Subject, 3rd Per. Sing.— $\text{शक्नुमः}$  (rt.  $\text{शु}$ , Ved.  $\text{शु}$  to be brisk, to look about for);  $\text{शक्नुमः}$  (rt.  $\text{शु}$  to empty);  $\text{शक्नुमः}$  (rt.  $\text{शु}$  to kill).

\* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 182.

## Imperfect Tense—Atmanepada.

3rd Per. Sing.—*अस्मिन्नुपैति* (rt. *उपैति* to see).

## 513. Imperative Mood—Atmanepada.

2nd Per. Sing.—*अस्मिन्नुपैत* (rt. *उपैत* Ved. *उपैत*).

## Denominatives or Nominal Verbs.

514. "Verbs are formed from nominal bases by adding to them the characteristic marks of the tenses and moods and the personal terminations, or more commonly, by deriving, with the help of some suffix, a verbal base from the nominal base, and by adding the characteristic marks of the tenses and moods and the personal terminations to the derivative verbal base formed in this manner. Thus from the nominal base *जम्बूद्वीप* (an assembly) is formed *जम्बूद्वीपजम्बूद्वीप* (he calls for people to assemble); from the nominal base *हानि* (harm) is formed *हानिहानि* (he or she does harm), &c. Verbs thus derived from nominal bases are called **denominatives** or **nominal verbs**; they generally convey the notion that a person or thing behaves or is like or treats a person or thing like that which is expressed by the nominal base.\* There are three classes of denominative verbs.

515. The first class comprises those which are formed from nominal bases without any special derivative suffix, by simply adding the personal terminations to the nominal base; e. g., *मुखपूजयति* they patronise or protect (from *मुख* the head); *मुखपूजयति* he fights against (from *मुखपूजयति* fight); *मुखपूजयति* subjunc. (from *मुखपूजयति*).

Note.—The denominative may also take a causal form, in which case it rejects the final *त*; e. g., *मुखपूजयति* *मुखपूजयति*, *मुखपूजयति* *मुखपूजयति* Vend. 5, 33. 34.

\* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 206.



दृष्टुं he will parch (our meadows) with draught  
subjunc. (from दृष्टुं draught; orig., दृष्टुं + दृष्टुं, see  
para. 68).

श्रुत्वा (Geld.) I shall hear (from श्रुत्वा obedience).  
The same form may be taken in the 3rd imperat.

516. The second class of denominatives consists of those forms  
which add the suffix - to the crude base of a noun, the final  
vowel of which is guttural; e. g., श्रुत्वा (from श्रुत्वा);  
श्रुत्वा (from श्रुत्वा birth, or श्रुत्वा to begin).

517. The denominatives of the third class subjoin - to the  
nominal base, the final vowel of which is occasionally dropped;  
e. g., श्रुत्वा (from श्रुत्वा indebtedness, guilt);  
श्रुत्वा (from श्रुत्वा veneration, adoration); श्रुत्वा  
श्रुत्वा (from श्रुत्वा asking); श्रुत्वा (from श्रुत्वा  
a lord, a master); श्रुत्वा (from श्रुत्वा health);  
श्रुत्वा he calls for people to assemble (from श्रुत्वा  
an assembly); श्रुत्वा (from श्रुत्वा nourishment);  
श्रुत्वा (from श्रुत्वा a chariot); श्रुत्वा  
(causal, from श्रुत्वा ink); श्रुत्वा Y. 53, 7 (from  
श्रुत्वा) ye bring forth (Milla); imperat. 2nd pl. श्रुत्वा.

518. In Sanskrit denominatives are divided into five classes,  
two of which strictly follow the rules of the Avesta language; e. g.,  
श्रुत्वा he acts like Krishna (from श्रुत्वा); श्रुत्वा he undergoes pen-  
ance (from श्रुत्वा). The remaining three classes subjoin - or श्रुत्वा,  
श्रुत्वा or श्रुत्वा, and श्रुत्वा (from श्रुत्वा to desire) respectively to the  
crude bases of nouns; e. g., श्रुत्वा I tell the truth (from श्रुत्वा);



𑂔𑂱𑂔𑂰 (rt. 𑂔𑂱𑂔𑂰-𑂔𑂰) to wash) Vend. 9, 15; 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 (rt. 𑂔𑂱𑂔𑂰-𑂔𑂰) to go forward) Yt. 8, 22, (Comp. 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰𑂔𑂰 Yt. 10, 20); 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 (rt. 𑂔𑂱𑂔𑂰-𑂔𑂰) to be awake). Vend. 13, 23. Sanskrit strictly follows the same rule; e.g., दावव (rt. दा to give); भावव, भावव (rt. भा, 𑂔𑂱 to cook); नावव (rt. नी to dissolve).

*Note.*—In some instances Sanskrit substitutes वव, वव, वव or वव for वव: e.g., धुवव (rt. धृ to shake); वीवव (rt. वी to love); वीवव, नावव (rt. नी to fear); वावव (rt. वा to move).

523. In some rare instances, the causal is formed by changing or lengthening the radical vowel\* without adjoining the characteristic 𑂔𑂱𑂔𑂰, e.g., 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 how go (Y. 31, 18); rt. 𑂔𑂱𑂔𑂰 𑂔𑂱𑂔𑂰 to fall; caus. 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 to cause to fall, to fall; 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 = 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 imperat. 2nd plu. Attention; 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 (Dr. Spiegel) Y. 12, 1, I cause (the Dadras) to perish (rt. 𑂔𑂱𑂔𑂰 𑂔𑂱𑂔𑂰 to perish); from rt. 𑂔𑂱𑂔𑂰 to die 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 killing; e.g., 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 see Vend. 2, 22; from rt. 𑂔𑂱𑂔𑂰 to hear, 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 (caus. past partic.) well-preachened (lit.), of high renown: e.g., 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰... 𑂔𑂱𑂔𑂰 see Vend. 2, 21.

\* (Sansk. 𑂔𑂱 to go) forms its causal base from 𑂔𑂱𑂔𑂰 𑂔𑂱, viz., 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 𑂔𑂱𑂔𑂰; e.g., 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 𑂔𑂱𑂔𑂰—Dr. Kielhorn

## • Inchoative Verbs.

524. The base of an inchoative verb, inflected in the four conjugational tenses and moods, is formed by adding 𑂔𑂱 (sometimes, 𑂔𑂱𑂔𑂰) directly to the root. It conveys the notion that a person or thing begins to perform the action or undergo the state

\* Mark the same change in the English verb to fall, lit. to cause to fall.



expressed by the root; e.g.,  $\text{ପ୍ରହର}$  to be heated;  $\text{ଆହୁତାସ}$  (inchoative base) to grow warm, to grow a little hot; see  $\text{ପ୍ରହାତାସ}$ ,  $\text{ହେତାସ}$  ୧୫୩. Similarly,  $\text{ଗମ୍}$  to go, incho. base  $\text{ଆଗମ୍}$ ; see  $\text{ପ୍ରାଗମ୍}$ ,  $\text{ପ୍ରାଗମ୍}$ ,  $\text{ପ୍ରାଗମ୍}$ ,  $\text{ପ୍ରାଗମ୍}$ , &c.;  $\text{ଘଟିତା}$  to decrease, to wane; incho. base  $\text{ଆଘଟିତା}$ ; see  $\text{ପ୍ରାଘଟିତା}$ ;  $\text{ଛା}$  to wish; incho. base  $\text{ଆଛା}$ ; see  $\text{ପ୍ରାଛା}$ ,  $\text{ଆଛା}$  (Y. 31, 4) pres. 1st sing. for  $\text{ପ୍ରାଛା}$ ,  $\text{ଆଛା}$  pres. partic. mss. noun. sing.

## Passive Voice.

### Conjugational Tenses and Moods in the Passive Voice.

525. Every root in every one of the ten classes may take a passive form, which is conjugated as an Atmanepada verb of the fourth class; in other words, the passive base is formed by adding  $\text{ଆ}$  to the root, and by conjugating this base in the Atmanepada according to the analogy of the Atmanepada of the fourth conjugational class. Final  $\text{ଈ}$  is guttated; e.g.,  $\text{ଶ୍ରୀୟାମି}$   $\text{ଆଶ୍ରୀୟାମି}$  (rt.  $\text{ଶ୍ରୀ}$ ). Final  $\text{ଆ}$  is sometimes shortened; e.g.,  $\text{ଶ୍ରୀୟାମି}$  (rt.  $\text{ଆ}$ ), Sans.  $\text{नि-धा}$  to lay down).

Note.—The same rule holds good in Sanskrit; e.g.,  $\text{इदध}$  to be seen (pass. verbal base from  $\text{इदृ$  to see); with terminations,  $\text{इदधे}$  I am seen;  $\text{इदधसे}$ ,  $\text{इदधते}$ ,  $\text{अइदधतु}$ ,  $\text{इदधताम्}$ , &c.

A few notable instances of these verbs in different tenses as found in the Avestaic writings are given below :—

### 526. Present Tense—Passive.

1st Per. Sing.— $\text{श्रूयामि}$  Y. 33, 7, I am heard (rt.  $\text{श्रू}$ )

3rd Per. Sing.— $\text{श्रूयामि}$  (rt.  $\text{श्रू}$ );  $\text{श्रूयामि}$ ,

\* Mark the change of  $\text{श्रू}$  to  $\text{श्रू}$ . Comp. Sans.  $\text{नि-धा}$ ; rt.  $\text{कृ}$  to do.

कृत्वा; कृत्वाङ् (rt. कृ-ङ् to conceal);

कृत्वाङ्, कृत्वाङ् (rt. कृ-ङ्).

3rd Per. Plu.—कृत्वाङ् (rt. कृ-ङ्); कृत्वाङ्,  
कृत्वाङ्, कृत्वाङ्

### 527. Present Subjunctive—Passive.

3rd Per. Sing.—कृत्वाङ् Y. 11, 6 (rt. कृ-ङ्). Mark the lengthening of the radical vowel and the dropping of ३.

3rd Per. Plu.—कृत्वाङ्, कृत्वाङ्, कृत्वाङ्  
कृत्वा, कृत्वाङ्, कृत्वाङ्

### 528. Imperfect Tense—Passive

2nd Per. Sing.—कृत्वाङ् (rt. कृ-ङ्)

3rd Per. Sing.—कृत्वाङ् (rt. कृ-ङ्); कृत्वाङ् (Yt. 13, 91) it was heard round about; कृत्वाङ् (for कृत्वाङ्) it would be accepted (Darmes.).

3rd Per. Dual.—कृत्वाङ् Y. 9, 10 (rt. कृ-ङ्)

### 529. Imperative Mood—Passive.

3rd Per. Sing.—कृत्वाङ् (Y. 48, 7) let the Wrath-demon of rapine be cast down (Mills); (rt. कृ-ङ्)

### 530. Potential Mood—Passive.

3rd Per. Sing.—कृत्वाङ् Vend. 16, 2 (dry dust), should be strewn (rt. कृ-ङ् नि-ङ्).

Observation.—Rt. कृ-ङ् (कृ to beget) rejects its final nasal in all forms except in कृत्वाङ् in which ३ is dropped.

\* Mark the change of कृ-ङ् to कृ-ङ्. Comp. Sans. कृ-ङ्; rt. कृ-ङ् to do.

## Non-conjugational Tenses and Moods in the Passive Voice.

### The Aorist.

531. The 3rd Per. Sing. of the Aorist Passive is formed by adding **३** (Sansk. **त्**) to any root, the vowel of which is optionally changed to its guna or epididhi equivalent; the augment **अ**, which in Sanskrit is always prefixed to the root, is rarely seen in the Avesta texts: e. g. **अस्मत्**, **अस्मत्** (rt. **स्मत्**); **अस्मत्** (rt. **स्मत्**); **अस्मत्** (rt. **स्मत्**); **अस्मत्** (Y. 32, 14) it has been said (rt. **स्मत्**); **अस्मत्** (rt. **स्मत्** to inform, to know); **अस्मत्** (rt. **स्मत्**); **अस्मत्** (rt. **स्मत्**).—Mark **अस्मत्** Y. 51, 15, it would be given (from **अस्मत्** rt. **स्मत्**).—Professor Justi.

Comp. Sans. **अस्मत्** (rt. **स्मत्** to censure); **अस्मत्** (rt. **स्मत्** to serve, to honour); **अस्मत्** (rt. **स्मत्** to strike); **अस्मत्** (rt. **स्मत्**, to cut), &c.

532. The forms of the remaining persons of the Aorist Passive are very rare. They do not as in Sanskrit differ from the same forms of the Atnanepada. E. g.

2nd Per. Plu.—**अस्मत्** lit., you were heard; you became famous. Mark the augment **अ**—a rare characteristic, though common in Sanskrit. Comp. Sans. **अस्मत्** (sibilantacrist) I know (Atnanepada); I was known (Passive); rt. **स्मत्** to know.

### The Reduplicated Perfect—Passive.

533. The Reduplicated Perfect of the Passive, in Avesta as well as in Sanskrit, is formed from the same roots and in the same manner as the Reduplicated Perfect of the Atnanepada. E. g.

1st Per. Sing.—**अस्मत्** (rt. **स्मत्**); **अस्मत्** I have been known (rt. **स्मत्**).

3rd Per. Sing.—**अस्मत्** it has been spoken (rt. **स्मत्**);



$\frac{1}{2}$  (१)  $\frac{1}{2}$  (T. 29, 4) it has been fulfilled (rt.  $\frac{1}{2}$  (१)  $\frac{1}{2}$ ). Comp.  
Sana. सुनुवे (rt. सुनु to strike); विनिने (rt. निनु to censure), &c.

### The Simple Future—Passive.


534. The formation of the Simple Future of the Passive, both in Sanskrit and Avesta, does not differ from the formation of the same forms of the Aitaneupada. E. g.

3rd Per. Sing.—ṣatamāyama (Y. 20, 4) it shall be fulfilled  
 (or śatamāyama); ṣatamāyama (Y. 19, 10) it shall be spoken  
 (or ṣatamāyama). Comp. Sans. śatamāyama I shall know (Aimano.); I  
 shall be known (Passive).

### Compound Verbs.

535. Compound verbs are formed—

(1) By affixing **تُ** or **تُ** to roots. These optionally insert **تُ** or **تُ** before the personal terminations, and are generally inflected in the four conjugational tenses and moods; e. g., **تُ** (from **تُ** + **تُ** to cleanse, to purify); **تُ** (from **تُ** + **تُ** to harden); **تُ** (from **تُ** + **تُ** to be lulled to sleep); **تُ** (from **تُ** + **تُ** to stamp on the ground); **تُ** (from **تُ** + **تُ** to have mercy); imperat. 3 plu. **تُ** (= **تُ** + **تُ** + **تُ** from **تُ** + **تُ** to heed, to direct the mind to).

Mark  Gold (Y. 45, 1) imperial. 2 plu.  
Aimans (ponder ye, heed ye).

(2) By compounding a noun or an adjective, or both, to a verbal form; e. g., مُتَمَرِّضٌ Gold (Y. 53, 3) act with

\* S is euphonicaly inserted without affecting the meaning.

good sense (orig.,  $\text{अनुमतिः}$  +  $\text{अनुमतिः}$ ,  $\text{अनुमतिः}$  =  $\text{अनुमतिः}$   
+  $\text{अनुमतिः}$  imperat. 2 sing. Atmane. ; act thou).

The following are some examples of compounds with verbs given by Dr. Karl F. Geldner in his newly published *Avesta Texts* —

mayest thou have thy portion justly !  
 may I obtain ! (see 87 to obtain) ;  
 have mercy on me ; tell me ;  
 worship me ;  
 grant me ; mayest thou hear our Yagna !  
 be thou propitiated with our Yagna !  
 come to me ; I will come unto thee  
 (for help and joy).

Participles.—Formation of their bases.

It should be noted that the declension of the crude forms of participles follows the analogy of that of nominal bases.

Present Participle—Parasmaipada.

536. The participle of the present Parasmaipada is formed by the addition of the suffix  $\text{रि}$  to the unchangeable special base of the present Parasmaipada; when the special base is changeable,  $\text{रि}$  is added to the special weak base.  $\text{R. p.}$

Bz. ငါ့ (to carry) 1st cl.; unchangeable special base သ,  
pres. partic. ပို့နေသော. Mark ပို့နေသော (in ပို့နေသော-အားဖြင့်,  
ပို့နေသော-အားဖြင့် Y. 58, 1) pres. partic. nom. and acc. neut.;  
rel. နောက်, (to follow) 1st cl.

Rt. 𐑦𐑦 (to lie down) 2nd cl.; special weak base 𐑦𐑦; pres. partic. 𐑦𐑦𐑦𐑦 (see 𐑦𐑦𐑦𐑦𐑦 noun, sing. mas. Y. 32, 16).







अपान्नायः (also अपान्नाय see Y. 10, 89; Mark. ५७)  
 अपान्नायः Frag. IX, 1; also अपान्नायः Yt. 21, 4 अपान्नायः  
 Y. 71, 16 (cf. १७ and ८१); अपान्नायः (Vend. 3, 23), अपान्नायः  
 (Yt. 14, 31); र्त्तु (to lie down) 3rd cl.

Rt. अय 3rd cl.; special weak base, अयः; partic. अयत्तुः;  
 अपान्नायः (for अय—); rt. अयत्तु (to propitiate) 3rd cl.

Mark अपान्नायः; rt. अयत्तु (to stand) 3rd cl. When  
 the special weak base of verbs of the third class ends in  
 अ, अय is, in most cases, substituted for अय.

Rt. अय (to seek for, to beseech) 4th cl.; unchangeable  
 special base, अयः; partic. अपान्नायः; अपान्नायः (orig.  
 अपान्नायः); rt. अय (to think) 4th cl.

Rt. अय (to express the Hom. juice) 5th cl.; special weak base,  
 अयः; partic. अपान्नायः see Viap. 9, 9.

Rt. अय (to ask) 6th cl.; unchangeable special base,  
 अयः; partic. अपान्नायः.

Exception.—अयत्तु (rt. अय 6th cl.).

Rt. अय (to praise) 9th cl.; unchangeable special base,  
 अयः; partic. अपान्नायः.—Comp. Sans. participles अयन् (rt.  
 अ 1st cl.); अयन् (rt. अय 6th cl.); अयन् (rt. अ 5th cl.), &c.

### Derivative Forms of the Same:—

542. Intensive:—अयत्तु (Geld.) nom. plu. (rt. अयत्तु).

543. Desiderative:—अयत्तु (Geld.) अयत्तु (rt. अयत्तु).

(Westor.) mas. nom. sing. (rt. अय); अयत्तु (Westor.)

अयत्तु (Geld.) fem. nom. plu. (rt. अयत्तु)

Yt. 13, 10, 73.

544. Denominative:— $\text{अपठयन्}$   $\text{gen. sing. (et. अपठयन्)}$ ;  $\text{अपठयन्ते}$   $\text{mas. aor. sing. (from अपठयन्)}$ ;  $\text{अपठयन्ते}$   $\text{Winter.}$   $\text{अपठयन्ते}$   $\text{Gild. (Yt. 13, 34) mas. aor. pla. (from अपठयन्, orig., अपठयन्ते)}$ .

545. Causal:— $\text{अपठयन्ते}$   $\text{gen. sing. (et. अपठयन्ते)}$ ;  $\text{अपठयन्ते}$   $\text{mas. aor. sing. (et. अपठयन्ते)}$ ;  $\text{अपठयन्ते}$   $\text{nom. plu. (et. अपठयन्ते)}$ .  $\text{अपठयन्ते}$   $\text{acc. plu. (et. अपठयन्ते)}$ .

Note.—The present participle of the Atmanepada is declined after  $\text{अपठयन्}$  (p. 65) if the participle be masculine, and  $\text{अपठयन्}$  (p. 71), if the same be neuter. The feminine base is formed by lengthening the final  $\text{अ}$ ; e.g.,  $\text{अपठयन्ते}$ , fem. base  $\text{अपठयन्ते}$ ; it is declined like  $\text{अपठयन्}$  (p. 72).

### Present Participle—Passive.

546. The participle of the present passive, in Avesta and Sanskrit, is formed by the addition of the suffix  $\text{अप्}$ , Sans.  $\text{गन्}$  (convertible to  $\text{गन्}$ ) to the passive base in  $\text{अप्}$ , Sans.  $\text{व}$ ; in those instances,  $\text{अप्}$  changes its preceding  $\text{अप्}$  to  $\text{ः}$ ; e.g.,  $\text{अपठयन्ते}$  (orig.,  $\text{अपठयन्ते}$ ) who or what is brought for;  $\text{अपठयन्ते}$  who is awakened. Mark  $\text{अपठयन्ते}$  (et.  $\text{अपठयन्ते}$ ,  $\text{अपठयन्ते}$ ) who is not deceived. Comp. Sans.  $\text{सुषुप्तः}$  (et.  $\text{सुषुप्तः}$  to strike);  $\text{सुषुप्तः}$  (et.  $\text{सुषुप्तः}$  to hear), &c. The feminine base is formed by lengthening the final vowel; e.g.,  $\text{अपठयन्ते}$ , fem. base  $\text{अपठयन्ते}$ .

### Future Participle—Parasmaipada and Atmanepada.

547. The participle of the simple future in the Parasmaipada is formed by affixing  $\text{अप्}$  (convertible to  $\text{अप्}$ ),



and in the Atmaipada by  $\text{अभिमर्श}$  (changeable to  $\text{अभिमर्श}$   $\text{अभ}$ ) to the root, the vowel of which is sometimes dropped; in other words, the participles of the simple future in the Parasmaipada and the Atmaipada are formed by suffixing  $\text{भ्य$  and  $\text{अभ}$  respectively to the base of the simple future in  $\text{भविष्य$  (changeable to  $\text{भविष्य}$ ). *E.g.*  $\text{भविष्यन्तुः}$  (rt.  $\text{भू}$  to express the Hom. juice);  $\text{भविष्यन्तुः}$  who or what will be (rt.  $\text{भू}$ );  $\text{भविष्यन्तुः}$  what will be offered (lit. offering), rt.  $\text{भू}$ ;  $\text{भविष्यन्तुः}$  who is to be born (rt.  $\text{भू}$ );  $\text{भविष्यन्तुः}$  what will be done (orig.  $\text{भविष्यन्तुः}$  rt.  $\text{भू}$ ), &c.

### Perfect Participle—Parasmaipada.

543. The perfect participle Parasmaipada, otherwise called the participle of the reduplicated perfect, or of the second preterite, is formed from the corresponding third person plural, which rejects the termination and unjoins the suffix  $\text{न्तुः}$  (Sanz. २७); in other words, it is formed with the suffix  $\text{न्तुः}$ , which is added to the weak base of the reduplicated perfect; *e.g.*,  $\text{जानन्तुः}$  who know (from  $\text{जानन्तुः}$ , rt.  $\text{जान}$ );  $\text{जानन्तुः}$  who created (from  $\text{जानन्तुः}$  rt.  $\text{जान}$ ). Similarly,  $\text{जानन्तुः}$ ,  $\text{जानन्तुः}$ ,  $\text{जानन्तुः}$ ,  $\text{जानन्तुः}$ , &c. Comp. Sans. निविदन्, वदन् (Ved.).

Exception.— $\text{जानन्तुः}$  (Sanz. निविदन्)—the radical vowel is lengthened; *e.g.*  $\text{जानन्तुः}$  to know.

In several instances  $\text{न्तुः}$  (instead of  $\text{न्तुः}$ ) is added to the reduplcn. weak base or to the root, the vowel of which is

\* The radical  $\text{भू}$  is changed to  $\text{भू}$ .

lengthened; e. g.,  $\text{𑀧𑀺𑀢𑀺𑀓}$ ,  $\text{𑀧𑀺𑀢𑀺𑀓}$  knowing (rt.  $\text{𑀧𑀺𑀢𑀺}$ );  $\text{𑀧𑀺𑀢𑀺𑀓}$  desiring (rt.  $\text{𑀧𑀺𑀢𑀺}$ );  $\text{𑀧𑀺𑀢𑀺𑀓}$  giving (rt.  $\text{𑀧𑀺𑀢𑀺}$ ), &c. These forms are, in most cases, used participially.

Note.—The feminine base of this participle is formed by suffixing  $\text{𑀧}$  to the weak base; e. g., weakest base  $\text{𑀧𑀺𑀢𑀺𑀓}$ ; fem. base  $\text{𑀧𑀺𑀢𑀺𑀓𑀧}$ . Similarly,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧}$  (rt.  $\text{𑀧𑀺𑀢𑀺}$ ). It is declined like  $\text{𑀧𑀺𑀢𑀺𑀓}$  (— p. 21).

### Perfect Participle—Atmanepada.

549. The perfect participle Atmanepada is formed from the corresponding third person plural, which rejects the termination and subjoins the suffix  $\text{𑀧𑀺𑀢𑀺}$  (Sams.  $\text{आत}$ ), in other words, it is formed with the suffix  $\text{𑀧𑀺𑀢𑀺}$  which is added to the weak base of the reduplicated perfect; in some rare cases the suffix  $\text{𑀧𑀺𑀢𑀺}$  is shortened to  $\text{𑀧𑀺𑀢𑀺}$ ; e. g.,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  (from  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  3rd per. plu. perf. Atmanep.). Similarly,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$ ,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  Westor,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$ ,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  Gold., (rt.  $\text{𑀧𑀺𑀢𑀺}$  to hold);  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  (orig.,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$ ; rt.  $\text{𑀧𑀺𑀢𑀺}$ );  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  (rt.  $\text{𑀧𑀺𑀢𑀺}$  to honour);  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  (rt.  $\text{𑀧𑀺𑀢𑀺}$ ). Comp. Sans.  $\text{आत}$  (rt.  $\text{𑀧𑀺𑀢𑀺}$  to give),  $\text{निश्चान}$  (rt.  $\text{𑀧𑀺𑀢𑀺}$  to lead). The feminine base is formed by lengthening the final vowel.

### Past Participle—Passive.

550. The past participle passive, otherwise called the participle of the perfect of the passive voice, is formed, in Avesta and in Sanskrit, by suffixing  $\text{𑀧𑀺𑀢𑀺}$  directly to the root; e. g.,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  done (rt.  $\text{𑀧𑀺𑀢𑀺}$ ,  $\text{𑀧𑀺𑀢𑀺}$ ). Similarly,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  praised,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$ , (also  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$ ; — p. 37)  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$  (orig.,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢𑀺}$ ) set down. Comp. Sans.  $\text{जित}$ ,  $\text{जीत}$ ,  $\text{जान}$ , &c.

551. When the root ends in  $\bar{a}$ , preceded by  $\bar{a}$ , the nasal is rejected: e. g.,  $\bar{a}n\bar{a}n\bar{a}$ , नन thought (ri.  $\bar{a}n\bar{a}$ , नन);  $\bar{a}n\bar{a}n\bar{a}$ , नन killed (ri.  $\bar{a}n\bar{a}$ , नन). Sometimes, though rarely, the preceding vowel is lengthened, e. g.,  $\bar{a}n\bar{a}n\bar{a}$ , नन horn (ri.  $\bar{a}n\bar{a}$ , नन);  $\bar{a}n\bar{a}n\bar{a}$  नन (orig.,  $\bar{a}n\bar{a} + \bar{a}n\bar{a}$ ; ri.  $\bar{a}n\bar{a}$  to spread, in exaltation).  $\bar{a}n\bar{a}n\bar{a}$  (नन to shape, to cut) occasionally lengthens its penultimate vowel: e. g.,  $\bar{a}n\bar{a}n\bar{a}$ ,  $\bar{a}n\bar{a}n\bar{a}$ ,  $\bar{a}n\bar{a}n\bar{a}$  (नन

552. A penultimate radical nasal is generally dropped; e. g.,  
مربوب, bound (orig., مربو + عوب); مربوب, tightened (rt.  
عوب); مربوب, extended (rt. عوب); مربوب,  
sprinkled (rt. عوب). Comp. Sans. वर्ष bound (rt. वृ);  
वृ bitten (rt. वृ). Per. مربوب bound (rt. ربو); مربوب joined (rt.  
ربو). Lat. Pissus (from Findo, I cleave). Lat. Scissus (from  
Scindo, I cut), &c.

553. The final dental and the labial nasals are changed to  $\text{m}$  and  $\text{l}$  respectively before the affixal  $\text{ap}$ , e.g.,  $\text{apam}$ , dead (lit.  $\text{am}$ );  $\text{apam}$  known (lit.  $\text{am}$ );  $\text{apam}$ , grown (lit.  $\text{am}$ );  $\text{apam}$  stored (lit.  $\text{am}$ );  $\text{apam}$  vacated (lit.  $\text{am}$ ), &c.

- Karapana.—கரபனா, நன் (orig., கர + பனா; ந. பனா to பனா)  
கரபனாபதி, நன் offered (orig., கர + பனா + பதி)

564. A final ၍ လ or သ is changed to သ before the affixal  
မက; e. g., မကလ၍ (cf. လ၍); မကသ (cf. သ);  
မကလမက (cf. လမက); မကလ၍သမက (cf. သမက);  
မကမက (cf. သမက), &c.



555. When a final sibilant is preceded by  $\text{ལ}$ , the latter is changed to its gupa equivalent and the former to  $\text{ལ}$ ; e.g.,  $\text{ལལ་ལལ་}$  struck, rubbed (rt.  $\text{ལལ་}$ );  $\text{ལལ་ལལ་}$  worn (rt.  $\text{ལལ་}$ );  $\text{ལལ་ལལ་}$  asked (rt.  $\text{ལལ་}$ ).

556. A final unseparate guttural or palatal is changed to  $\text{ལ}$  before the participial suffix  $\text{ལ}$ ; e.g.,  $\text{ལལ་ལལ་}$  formed, moulded (rt.  $\text{ལལ་}$ );  $\text{ལལ་ལལ་}$  said (rt.  $\text{ལལ་}$ );  $\text{ལལ་ལལ་}$  smitten (rt.  $\text{ལལ་}$ );  $\text{ལལ་ལལ་}$  (rt.  $\text{ལལ་}$ ).

557. In several instances  $\text{ལ}$  or  $\text{ལལ་}$  is substituted for  $\text{ལལ་}$ ; e.g.,  $\text{ལལ་}$  leanness, wanting (rt.  $\text{ལལ་}$ );  $\text{ལལ་ལལ་}$  full of, filled up (rt.  $\text{ལལ་}$ );  $\text{ལལ་}$  =  $\text{ལལ་}$  in a state causing shame (lit.), asked; rt. Sans.  $\text{ལལ་}$   $\text{ལལ་}$  (orig.,  $\text{ལལ་}$ ) to be ashamed.  $\text{ལལ་ལལ་}$ ,  $\text{ལལ་}$  exhausted, feeble (rt.  $\text{ལལ་}$   $\text{ལལ་}$ ).—Mark the change of the radical  $\text{ལ}$  to  $\text{ལལ་}$ .

$\text{ལལ་ལལ་}$  obtained (rt.  $\text{ལལ་}$ , Ved.  $\text{ལལ་}$ );  $\text{ལལ་ལལ་ལལ་}$  heaped up, bound (rt.  $\text{ལལ་ལལ་ལལ་}$  Sans.  $\text{ལལ་ལལ་}$ );  $\text{ལལ་ལལ་}$  respected (orig.,  $\text{ལལ་ལལ་}$ ; from  $\text{ལལ་}$  +  $\text{ལལ་}$  +  $\text{ལལ་}$ );  $\text{ལལ་ལལ་}$  honoured, great (rt.  $\text{ལལ་}$  Sans.  $\text{ལལ་}$  to honour);  $\text{ལལ་ལལ་}$  green-coloured (rt.  $\text{ལལ་}$ );  $\text{ལལ་ལལ་}$ ,  $\text{ལལ་}$  fallen (rt.  $\text{ལལ་ལལ་}$ );  $\text{ལལ་ལལ་ལལ་}$  redoubled (rt.  $\text{ལལ་ལལ་}$ ). Sometimes, the radical  $\text{ལ}$  or  $\text{ལལ་}$  is changed to  $\text{ལལ་}$ ; e.g.,  $\text{ལལ་ལལ་}$ ,  $\text{ལལ་}$  meted, moderated (rt.  $\text{ལལ་}$ ,  $\text{ལལ་}$  to measure).

558. In several instances  $\text{ལ}$  or  $\text{ལལ་}$  is substituted for  $\text{ལལ་}$ ,

• ལལ་ལལ་ལལ་ལལ་ལལ་ལལ་ (see Ved. 22, 4).







-ସ୍ମରଣ-ଲାଭ smiting (rt. ସ୍ମ-ଲାଭ); -ସ୍ମରଣ  
 praising (rt. ସ୍ମ); -ସଫାଳ blowing (lit.), wind (rt. ସଫ);  
 -ସହାୟ befriending (rt. ସହ); -ସମ୍ବନ୍ଧ praising (rt. ସମ);  
 -ସମ୍ବେଦ thinking (rt. ସମ-ଭେଦ); -ସାମ୍ରାଜ୍ୟ knowledge  
 (rt. ସା-ରାଜ); -ସାମାନ୍ୟ receiving, accepting (rt. ସା-ରା-ଗ୍ରହଣ);  
 -ସାମାନ୍ୟ-ହ୍ୟାସ forsaking (rt. ସା-ହ୍ୟା-ହ୍ୟାସ). Compare the  
 Sanskrit gerundial suffixes स्य, स्य and स्य; e. g. सीत having sat  
 (rt. सी); संश्रित, संश्रुत, &c.

### Verbal Adjectives.

565. Verbal Adjectives are generally formed by suffixing  
 -युक्त, -आयुक्त (changeable to -युक्त, -आयुक्त after य and  
व), -आयुक्त, -युक्त or sometimes, -युक्त or -आयुक्त directly to the root,  
 the vowel of which is, in most cases, guttural. These suffixes  
 imply that the action, which the verb expresses, must be done,  
 is allowed or deserves to be done. E. g., -युक्त worthy  
 of propitiation (rt. य-प्रतिपत्ति); -युक्त fit to carry (rt. य-वहन);  
युक्त; -आयुक्त worthy of adoration (rt. आयुक्त-पूजा);  
 -युक्त free from reason; -युक्त what must or  
 ought to be sung (rt. य-गान); (-युक्त -युक्त with  
 this Gtthako word see T. 10, 15). -युक्त (rt. य-प्रेम to love);  
 -युक्त (rt. य-प्रसन्न to be glad). -युक्त worthy of  
 adoration (rt. य-पूजा); -युक्त daring (rt. य-दुरा); -युक्त  
 what ought to be spoken (to युक्त-वचन, युक्त-वचन);  
 -युक्त, युक्त-वचन, Vond 10, 21; युक्त fit for cul-  
 tivation (rt. य-वृत्ति); -युक्त desirable (rt. य-वृत्ति); -युक्त



567. Moreover, the dative singular of any primitive abstract noun may be used in the sense of the infinitive; e. g.,  $\text{ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་}$ );  $\text{ཁུ་ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་ཁུ་}$ );  $\text{ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་ཁུ་}$ );  $\text{ཁུ་ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་ཁུ་ཁུ་}$ );  $\text{ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་ཁུ་}$ );  $\text{ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་ཁུ་}$ );  $\text{ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་ཁུ་}$ );  $\text{ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་ཁུ་}$ );  $\text{ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་ཁུ་}$ );  $\text{ཁུ་ཁུ་ཁུ་}$  (dat. sing. of  $\text{ཁུ་ཁུ་}$ ). Comp. Sans.  $\text{इति}$  (dat. sing. of  $\text{इति}$  wish).

568. Causal Infinitive.— $\text{ཁུ་ཁུ་ཁུ་ཁུ་}$  (from  $\text{ཁུ་}$  caus. base of rt.  $\text{ཁུ་}$  to wound);  $\text{ཁུ་ཁུ་ཁུ་ཁུ་}$  (from  $\text{ཁུ་ཁུ་ཁུ་}$  caus. base of rt.  $\text{ཁུ་}$  to hear).

569. Passive Infinitive:— $\text{ཁུ་ཁུ་ཁུ་}$ , rt.  $\text{ཁུ་}$  (Prof. Jaati).

## Chapter IX.—Indeclinables.

570. The indeclinables comprise Adverbs, Prepositions, Conjunctions and Interjections.

### Adverbs.

Adverbs may be divided into three classes.

571 (1) Those that are formed from nouns substantive and adjective, and, in some rare cases, from participles; e. g.,  $\text{ཁུ་ཁུ་}$ ,  $\text{ཁུ་ཁུ་}$ ,  $\text{ཁུ་}$  at one's will (orig. neut. acc. sing.);  $\text{ཁུ་ཁུ་}$  involuntarily (orig. neut. acc. sing.);  $\text{ཁུ་ཁུ་}$  long-delayed (adj. acc. sing.);  $\text{ཁུ་ཁུ་}$  (adj. acc. sing.);  $\text{ཁུ་ཁུ་}$  (adj. instr. sing.) openly, truly, surely;  $\text{ཁུ་ཁུ་}$  secretly (adj. acc. sing.);  $\text{ཁུ་ཁུ་}$ ,  $\text{ཁུ་ཁུ་}$  unawares, stealthily (neut. instr. sing.);  $\text{ཁུ་ཁུ་}$  clearly, vividly.

\* Comp. the illal  $\text{ཁུ་}$  to the Ved. suffix  $\text{ཁུ་}$ ; e. g.,  $\text{ཁུ་}$  (rt.  $\text{ཁུ་}$  to bear).



အဝေးမှ, အဝေးသို့ (Gāth.) over (instr. sing.); -ဝေးဝေးသို့ (Gāth.) for ever and ever (sub. dat. sing.); ပူသောမှ -အဝေးသို့ inwardly (abl. sing.); -အဝေးမှ ပူသောမှ from without (abl. sing.); နီးမှ far from (adj. abl. sing.). Comp. Sans. दूर. အဝေးသောမှ in a short time (abs. sub. loc. sing., from ပူသောမှ); သို့မှ right (adj. nom. sing., from သို့); ဝေးဝေး သို့ wide, far (adj. acc. nom. sing.) Yt. 8, 40. နီးသောမှ not damped (lit.), dauntlessly (adj. nom. sing.).

မှ forthwith, as soon as (orig. pres. partic. Parasmai.; cf. လာမှ to follow); နီးသောမှ dispersed (lit.), agitated, dismayed (past partic. nom. sing.). သို့မှ, သို့မှ (weakest base from လာသောမှ) knowingly, intentionally.

572. (2) Pronominal Adverbs: i.e., Adverbs formed from pronominal bases by adding certain suffixes, viz., သို့မှ, မှ denoting manner; သို့မှ မှ motion to a place; သို့မှ, မှ rest in a place; သို့မှ, မှ (Gāth.) at time.

The pronominal bases, to which the aforesaid suffixes are added, are သို့, သို့, သို့, သို့, သို့ (demonstrat.) signifying either this or that; သို့ (relat.) who, which; သို့, သို့ (interrog.) which? &c.

573. Adverbs of Manner. သို့မှ, သို့မှ (Gāth.), သို့မှ, သို့မှ (Gāth.), သို့မှ (also, ပူသောမှ), သို့မှ, သို့မှ (orig. သို့မှ +

\* သို့မှ is originally သို့မှ; in certain cases သို့ is changed to သို့; e.g., သို့မှ nom. sing.; သို့မှ dat. and gen. sing.

யா) in this manner, thus. Mark the compound form **புதுவா** (Goth.) *Visp.* 12, 4. For this to us (lit.).

**அதனால், அதனால்** (Goth.), **அதனால், அதனால்** (Goth.) *யா* us, in which manner; **அதனால், அதனால்** (Goth.) **அதனால்** *Goth.* *Yl.* 1, 20. **அதனால்** *Yl.* 44, 20; **அதனால்** (Goth.) *யா* in what manner, how? **அதனால்** how? **அதனால்** how much?

#### 574. Adverbs of motion to a place:—

**அதனால், அதனால், அதனால்** *யா* in this direction. **அதனால்** *யா* in that direction. **அதனால், அதனால்** (Goth.) *யா* wherever. **அதனால், அதனால்** (Goth.) *யா* where? in what direction? how?

#### 575. Adverbs of rest in a place:—

**அதனால், அதனால், அதனால், அதனால்** (Goth.), **அதனால்** *Goth.* *Yl.* 44, 4. **அதனால், அதனால்** *யா*, *யா* (Ved.) here. **அதனால்** there, in that place. **அதனால்** wherever. **அதனால்** where? **அதனால்** to any

<sup>1</sup> It also means 'when, how much' (see *Vand.* 9, 8, 2; *Vand.* 15, 41); **அதனால்** *யா* anyway (*Visp.* 22, 2).

<sup>2</sup> It also means 'when, where' (see *Vand.* 5, 41; *Vand.* 13, 50).

<sup>3</sup> Mark **அதனால்** *Yl.* 10, 2 (from **அதனால், அதனால்** this of the two).

<sup>4</sup> **அதனால்** *யா* sometimes signifies 'then, consequently' (see *Vand.* 20, 4).

<sup>5</sup> From the same age derived **அதனால், அதனால்** here; **அதனால்** *யா* not here. Mark **அதனால், அதனால்** (Goth.).

<sup>6</sup> **அதனால்** *யா* with; generally used as the first member of a compound word; e. g., **அதனால்-அதனால், அதனால்-அதனால், &c.**

<sup>7</sup> **அதனால், அதனால்** from whatever place.

place, anywhere; e. g.,  $\text{දෙවැනි තැන}$  Y. 39, 2  $\text{ද$  (Gāth.) where?  $\text{ද$  where?

576. Adverbs of Time:  $\text{අදා$  then, upon this,  $\text{අදාමු$  ever always,  $\text{අදාමු හා}$  whenever;  $\text{අදාමු}$ ;  $\text{අදාමු}$ ,  $\text{අදාමු}$  (Gāth.)  $\text{හා}$  when?  $\text{අදාමු}$  (Y. 44, 20) at any time, ever.

577. (3) Adverbial Particles. A list of them is given below:—

$\text{දුරුතරා}$  (from  $\text{දුරු}$ ) far off.  $\text{දුරුතරාමු}$  Gāth. (orig.,  $\text{දු + දුරු + මු}$ ) henceforth, beforehand.  $\text{දුරුතරා}$ ,  $\text{දුරුතරා}$  (Gāth.)  $\text{හා}$  above, on;  $\text{අදාමු හා}$  thus, in this manner;  $\text{අදාමු}$   $\text{අදාමු}$  in what manner? thus;  $\text{දුරු}$ ,  $\text{අදාමු}$ ,  $\text{දුරුතරා}$  thus, thereupon;  $\text{දුරු}$  verily;  $\text{අදාමු}$  (orig.,  $\text{අදාමු}$ ) then, thereupon.  $\text{අදාමු}$  then,  $\text{දුරුතරා}$   $\text{හා}$  in the midst.  $\text{අදාමු}$   $\text{හා}$  far from; sometimes,  $\text{දුරු}$  in the Gāthā dialect (see Y. 32, 11).  $\text{අදාමු}$ ,  $\text{දුරුතරා}$  (from  $\text{දුරු} + \text{අදාමු}$ ) backwards.  $\text{අදාමු}$  ( $= \text{අදාමු} + \text{අදාමු}$ ) afterwards.  $\text{දුරුතරා}$  henceforth, from hence,  $\text{අදාමු}$   $\text{හා}$  below, down;  $\text{අදාමු}$  (orig.,  $\text{අදාමු}$ )  $\text{හා}$  further down.  $\text{දුරු}$ ,  $\text{දුරු}$ ,  $\text{දුරු}$   $\text{හා}$  thereupon, then.  $\text{අදාමු}$  here (Dārma.);  $\text{අදාමු}$  there (Dārma.);  $\text{දුරුතරා}$  soon, immediately.  $\text{දුරුතරා}$  (Gāth.)  $\text{හා}$  in this manner.  $\text{දුරුතරා}$  (Y. 43, 1) indeed; verily. Comp. Vend. 4.  $\text{දුරුතරා}$  outside the door;  $\text{දුරුතරා}$  other-  
wise.  $\text{දුරු}$ ,  $\text{දුරු}$   $\text{හා}$  now, indeed, forsooth (Y. 50, 30; Y. 8, 2; Yt. 5, 82; Yt. 13, 143);  $\text{දුරු-දුරු}$  (Yt. 10, 66) not indeed; it is sometimes used as an emphatic particle:  $\text{අදාමු හා}$ , Per. 4, Look not out (see Y. 44, 19).

\* Also signifies 'how, which?' (see Vend. 3, 40; Vend. 3, 1, 2, 4, 5);  $\text{දුරුතරා}$  in any place (Yt. 12, 27).



မကုသ (from မကု + သ) not have; မကုသ, မကုသ, မကုသ  
 not, no. မကုသ (orig., မကုသ-၁) from without -သ  
 လာဝံ့ ဝယ်သော, ခါ, မကုသ ၃, ၅, မကုသ, Lat. အသ, အသ  
 သ, သ (from သ) now; မကုသ, မကုသ, မကုသ, မကုသ  
 မကုသ (see Y. 6, 30, 33; Y. 2, 10). သမ္ဘဝ မကုသ, Gr. မကုသ, all  
 round, completely. မကုသ (orig., မကု + မကု + သမ္ဘဝ)  
 beforehand (Skills). သမ္ဘဝ မကုသ at first, before. သမ္ဘဝ  
 မကုသ at first. သမ္ဘဝ previously, before; မကုသ မကုသ  
 မကုသ just as before မကုသ (from မကုသ-သမ္ဘဝ)  
 backwards. မကုသ, မကုသမကုသ မကုသ afterwards, behind.  
 မကုသ (from သမ္ဘဝ, မကုသ) outside, always -သ  
 မကုသ, မကုသ, မကုသ forward, in front, outside, Comp. မကုသ  
 မကုသ မကုသ (=မကု + သ) certainly. မကုသ, မကုသ, မကုသ  
 surely, always; မကုသ (super.) most certainly.

မကုသ as a prohibitive particle meaning 'no'; generally used with  
 the imperative, the benedictive and the potential; e.g. မကုသ... မကုသ  
 မကုသ, မကုသမကုသ... မကုသ, မကုသ... မကုသ As the first member  
 of a compound, it is shortened to မကုသ, e.g. မကုသမကုသ,  
 မကုသမကုသ, မကုသမကုသ, မကုသမကုသ, မကုသမကုသ,  
 မကုသ, မကုသမကုသ, မကုသမကုသ, မကုသမကုသ, မကုသမကုသ  
 (orig., မကုသမကုသ, မကုသမကုသ, မကုသ) see Y. 6, 32 မကုသ  
 (orig., မကုသ + မကုသ) not have. မကုသ (very rarely used) not  
 have; မကုသ; e.g. မကုသမကုသ... မကုသ Y. 10, 60

မကုသ မကုသ, မကုသ quickly, instantly. မကုသ မကုသ, မကုသ မကုသ  
 when; မကုသ (same) even, always မကုသ မကုသ



၁၁၀၅၅ အဘက်, အဘက်, above, ၁၁၀၅၆ အဘက် over, through, across.  
 ၁၁၀၅၇ အဘက် opposite to, against, facing, out, towards, from, in  
 conformity to, compared with, for, in exchange of. ၁၁၀၅၈ အဘက်,  
 ၁၁၀၅၉ အဘက် towards, to, against. ၁၁၀၆၀ အဘက် around,  
 about, far from, except. ၁၁၀၆၁ အဘက် by, next, before, back.  
 ၁၁၀၆၂ (from ၁၁၀၆၁) before, in exchange of, for.

၁၁၀၆၃ (= ၁၁၀၆၁ + ၁၁၀၆၂) before. ၁၁၀၆၄ (from ၁၁၀၆၁)  
 ၁၁၀၆၅ after, from behind. ၁၁၀၆၆ အဘက် behind, after. ၁၁၀၆၇  
 behind.

၁၁၀၆၈, ၁၁၀၆၉ အဘက် along with, together with. ၁၁၀၇၀ အဘက်  
 from, for, e. g., ၁၁၀၇၁ အဘက် ၁၁၀၇၂ the son for his father.

၁၁၀၇၃ အဘက် = ၁၁၀၇၄ (၁၁၀၇၅) below : ၁၁၀၇၆ အဘက်  
 (၁၁၀၇၇, ၁၁၀၇၈) above. ၁၁၀၇၉ အဘက် = ၁၁၀၈၀ except, different, from.  
 ၁၁၀၈၁ အဘက် with, accompanied with.

## 579. Conjunctions.

၁၁၀၈၂, ၁၁၀၈၃ (Gith.) အဘက် also, even, moreover, though, however,  
 ၁၁၀၈၄ အဘက် even so much. ၁၁၀၈၅ အဘက် on the contrary.

၁၁၀၈၆, ၁၁၀၈၇ (Gith.) အဘက် but, ၁၁၀၈၈ (YL 8, 13) အဘက် et cetera,  
 others, the like. ၁၁၀၈၉, ၁၁၀၉၀ (Gith.) အဘက် also, and.

၁၁၀၉၁, ၁၁၀၉၂ (Gith.) အဘက် and ; it is an inseparable copulative par-  
 ticle, and is always disjoined to the word to which it belongs.  
 When two or more words are to be joined, it is, in most cases,  
 affixed at the end of each word : e.g., ၁၁၀၉၃ အဘက် ၁၁၀၉၄

၁၁၀၉၅ အဘက် ၁၁၀၉၆ ၁၁၀၉၇ အဘက် ၁၁၀၉၈ အဘက် ၁၁၀၉၉  
 ၁၁၀၉၁၀ အဘက် ၁၁၀၉၁၁ ၁၁၀၉၁၂ အဘက် ၁၁၀၉၁၃ အဘက် ၁၁၀၉၁၄



අපායාදාය අපායාදාය අපායාදාය Venid. 2, 3. අපායාදාය  
 අපායාදායාදාය අපායාදායාදාය අපායාදායාදාය අපායාදායාදාය  
 යනාදි Y. 20, 4. Sometimes, when two persons or things are  
 to be joined, it is dropped, usually in the first place; e.g.,  
 අපායාදායාදායාදාය අපායාදායාදායාදායාදායාදායාදායාදායාදාය  
 Y. 11, 10. අපායාදායාදායාදායාදාය Y. 26, 1.

It is also used to join sentences; e.g., අපායාදාය  
 යනාදි අපායාදාය අපායාදායාදාය යනාදි අපායාදාය  
 Gāh. 1, 10.

Sometimes, when more than two persons or things are to be  
 joined, the particle is altogether omitted; e.g., අපායාදාය  
 අපායාදායාදායාදාය අපායාදායාදායාදායාදාය  
 යනාදි අපායාදාය යනාදි අපායාදායාදාය අපායාදායාදාය  
 යනාදි අපායාදායාදායාදායාදාය Y. 26, 7.

When affixed to a single word, it only gives force or emphasis  
 to it; e.g., අපායාදායාදාය අපායාදාය of two men, he only (Venid. 4,  
 13). අපායාදායාදාය අපායාදාය අපායාදායාදායාදායාදාය in the  
 highest number (Venid. 6, 45).

අපා, අපා (Gāh. 1, 17) or others; like අප, it is always  
 affixed at the end of a word and gives an intensive signification  
 to it; e.g., අපායාදාය, අපායාදාය. Sometimes both the  
 particles අප and අප are subjoined to the same word; e.g.,  
 අපායාදාය (Y. 65, 4).

Note 1:—Inflected words when uninflected or changed, assume  
 before the particles අප and අප, their full or original forms;  
 e.g., අපායාදායාදාය or අපායාදායාදායාදාය, අපායාදාය

\* Properly speaking, it is the noun and not, each of the multi-  
 tude-pronoun අප, —, any. Compare Latin quid.

[illegible][illegible]

Note:—The final vowels of monosyllabic words are, in most cases, long, e.g., *el, ʔul, ʔil, ʔul, &c.*

ᐱᕐᑎᐱᕐᑦ, ᐱᕐᑎᐱᕐᑦ ᐱᕐᑎᐱᕐᑦ, ᐱᕐᑎᐱᕐᑦ ᐱᕐᑎᐱᕐᑦ ᐱᕐᑎᐱᕐᑦ,  
 in the same way as, as much as. ᐱᕐᑎᐱᕐᑦ if, in case; that is, viz.:  
 ᐱᕐᑎᐱᕐᑦ, ᐱᕐᑎᐱᕐᑦ (Y. Bd. 4) however. ᐱᕐᑎᐱᕐᑦ (from ᐱᕐ + ᐱᕐᑎᐱᕐᑦ)  
 than. ᐱᕐᑎᐱᕐᑦ, ᐱᕐᑎᐱᕐᑦ (Gash.), ᐱᕐᑎᐱᕐᑦ, ᐱᕐᑎᐱᕐᑦ ᐱᕐᑎᐱᕐᑦ if, al-  
 though; in compound forms ᐱᕐᑎᐱᕐᑦ for if... ᐱᕐᑎᐱᕐᑦ  
 ᐱᕐᑎᐱᕐᑦ for if to me... ᐱᕐᑎᐱᕐᑦ for she (will grant) to.

فأما أو، last or or... or. As  
 a disjunctive particle, it follows every word it disjoins; e.g.,  
 رجلٌ أو امرأةٌ a man or a woman; ذئبٌ أو  
 فهدٌ أو غولٌ a dog, a fox, or a wolf, &c. It is  
 also used to separate or disjoin two sentences; e.g.,  
 فهدٌ أو غولٌ... ذئبٌ أو فهدٌ Vaid. B. H. O.

is also used in compound forms with other particles:  
i. e. *la-ya-ya*, *la-ya-ya*, *la-ya-ya* (ibid., II, 1, 17).

In some rare instances,  $\alpha$  is omitted; e.g.,  $\frac{1}{\sqrt{2}}$ .

if the vessel be of earth, of wood, or of clay... (Vend. 7, 73)  
Fide Vend. 8, 10.

### 580 Interjections.

𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 O! Oh! E. g., 𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌  
O holy Zarathushtra! (Vend. 18, 1), 𐬀𐬎𐬌𐬵𐬀𐬎𐬌 (from 𐬀𐬎𐬌𐬵𐬀𐬎𐬌) cala-  
mity, affliction 𐬵𐬀𐬎𐬌 Woe! E. g., 𐬵𐬀𐬎𐬌 𐬀𐬎𐬌𐬵𐬀𐬎𐬌 Woe to  
me! Yt. 5, 14. 𐬀𐬎𐬌𐬵𐬀𐬎𐬌 hail! bravo! noble! well done! 𐬀𐬎𐬌𐬵𐬀𐬎𐬌  
𐬀𐬎𐬌𐬵𐬀𐬎𐬌 Hail to thee, O man! Vend. 7, 52; 𐬵𐬀𐬎𐬌 𐬀𐬎𐬌𐬵𐬀𐬎𐬌  
𐬀𐬎𐬌𐬵𐬀𐬎𐬌 Hail to thee, O Hom! 𐬵𐬀𐬎𐬌 alas! Oh unfortunate!  
Vend. 19, 46. 𐬀𐬎𐬌𐬵𐬀𐬎𐬌 Woe! E. g., 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌 𐬀𐬎𐬌𐬵𐬀𐬎𐬌  
Woe to that man! Yt. 10, 138.

### 581. Prefixes.

A prefix, as its name implies, is a significant particle placed before a word or a root, in order to modify its meaning.

It should be noted that some particles, which are used with the inflected forms of nouns and pronouns as prepositions, are also used as prefixes, as will be seen from the following list. Moreover, 𐬀, 𐬵, 𐬀𐬎 and 𐬵𐬀𐬎 are inseparable, i. e., they can never be used by themselves without being prefixed to a word; while others, such as 𐬀𐬎, 𐬵, 𐬀𐬎𐬌, 𐬵 (𐬀) may optionally come in a separate form: e. g., 𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌... 𐬀𐬎𐬌; 𐬀𐬎𐬌𐬵𐬀𐬎𐬌 𐬀𐬎𐬌, 𐬀𐬎𐬌𐬵𐬀𐬎𐬌... 𐬵; 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌... 𐬵; 𐬀𐬎𐬌𐬵𐬀𐬎𐬌... 𐬀𐬎𐬌, 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌... 𐬀𐬎, &c.

### 582. List of Prefixes and Prepositions used as Prefixes.

𐬀, 𐬵, 𐬀𐬎 𐬀, 𐬵, 𐬀𐬎 inseparable prefixes implying 'negation, want of': e. g., 𐬀𐬎𐬌𐬵𐬀𐬎𐬌, 𐬀𐬎𐬌𐬵𐬀𐬎𐬌 (= 𐬀𐬎𐬌 + 𐬵), 𐬀𐬎𐬌𐬵𐬀𐬎𐬌 𐬀𐬎𐬌𐬵𐬀𐬎𐬌 𐬀𐬎𐬌. Comp. Sans.-मन्त्र, मन्त्र-प्रति, 𐬀𐬎 + 𐬵𐬀𐬎𐬌.



In some instances,  $\text{خ}$  is a substitute for  $\text{ن}$  before adjectives beginning with  $\text{ق}$ ; e. g.  $\text{نمى نداشت}$  (=...+ $\text{ن}$ ) not working;  $\text{نمى دانست}$  (=...+ $\text{ن}$ ) not knowing;  $\text{نمى داشت}$  (=...+ $\text{ن}$ ) having no family or household;  $\text{نمى خوابيد}$  (=...+ $\text{ن}$ ) sleeping lightly.

Exceptions— $\text{نمى دانست}$ ,  $\text{نمى داشت}$ ,  $\text{نمى خوابيد}$ .

Note 1.— $\text{ن}$  is used before consonants, and  $\text{ن}$  before vowels: e. g.  $\text{نمى دانست}$ ,  $\text{نمى داشت}$ . Sometimes, though seldom,  $\text{ن}$  is substituted for  $\text{ن}$ ; e. g.  $\text{نمى دانست}$  (orig.,  $\text{نمى دانست}$ ,  $\text{ن}$ ).

Note 2.— $\text{ن}$  (an abridged form of  $\text{نمى}$ ) is prefixed before  $\text{نمى}$  (any one), and  $\text{نمى}$  (here): e. g.  $\text{نمى دانست}$  (nom. sing.),  $\text{نمى دانست}$  (acc. sing.) an one;  $\text{نمى دانست}$  not here.

$\text{نمى}$  back; probably an abridged, though rare, form of  $\text{نمى}$ ; e. g.  $\text{نمى دانست}$  to bring back.

$\text{نمى}$   $\text{نمى}$  full of, around, in the midst of, behind, near to, in, on; e. g.  $\text{نمى دانست}$ ,  $\text{نمى دانست}$ ,  $\text{نمى دانست}$  (=  $\text{نمى دانست}$  +  $\text{نمى}$ );  $\text{نمى دانست}$ . Sometimes  $\text{نمى}$  is substituted for  $\text{نمى}$ ; e. g.  $\text{نمى دانست}$  (=  $\text{نمى دانست}$  +  $\text{نمى}$ );  $\text{نمى دانست}$  (+  $\text{نمى}$ );  $\text{نمى دانست}$  (+  $\text{نمى}$ );  $\text{نمى دانست}$  (i. e.  $\text{نمى دانست}$  to blow away);  $\text{نمى دانست}$  acc. pass. 3 sing. (i. e.  $\text{نمى دانست}$  to inform). Comp. Per.  $\text{نمى}$  in  $\text{نمى}$  (Ar.  $\text{نمى دانست}$ ).

$\text{نمى}$ ,  $\text{نمى}$  (Gith.)  $\text{نمى}$  above, on high, towards, upon, around; largely, much; e. g.  $\text{نمى دانست}$  to show on high;  $\text{نمى دانست}$  to overpower;  $\text{نمى دانست}$  to go towards or to before  $\text{نمى}$ ,  $\text{نمى}$  and  $\text{نمى}$  is changed to  $\text{نمى دانست}$ ; e. g.  $\text{نمى دانست}$ .











—**အတူတူ** *sa*, together, accompanied with, united; e. g., **အတူတူ**  
**သတိသတိ**, **သတိသတိ**

**အတူ** *sa* good, well, beautifully, made, properly; e. g., **အတူ**  
**အတူအတူ**, **အတူအတူ**. Sometimes, *sa* is changed to *သ* or  
**သ**; e. g., **သတိသတိ**, **သတိသတိ** (also **သတိသတိ**);  
**သတိသတိ**, **သတိသတိ**. *sa* affixes, like **အတူ** and  
**သတိ**, *သ* before *sa* and *သ*; e. g., **အတူ-သတိ**, **သတိ**  
**အတူအတူ**, **အတူအတူ-သတိ**

Observation.—Two or, in some rare instances, three pre-  
fixes are met with in the same word; e. g., **အတူအတူအတူ**,  
**အတူအတူ** (= **အတူအတူ** + **သ** + *sa*); **အတူအတူအတူ** (**သ** + *sa*  
+ ...); **အတူအတူအတူ** (= ... + **သ** + *sa*); **အတူအတူအတူ**  
(= ... + *sa* + *sa*); **အတူအတူအတူ** uninflected, exceedingly pure or  
clear (**အတူအတူ** + **သ** + **သ** + *sa*). Comp. *Saṁ* white.

## Chapter X.

### Notable Features of the Gāthā Dialect.

583. The Gāthās (Av. **အတူအတူ**, Sans. गीतः) are small col-  
lections of musical compositions, highly poetical and full of deep  
meaning, containing hymns, prayers and other subjects pregnant  
with philosophical and abstract ideas. They are five in number  
and comprise 17 sections, equal in extent, according to the  
Rev. Dr. L. H. Mills, to about twenty-five to thirty hymns of  
the R̥g̥i-veda. These are Ahuraśad (Av. Ahuraśad), Yag. 23—24; Ushitarad (Av. Ushitarad), Yag. 43—45; Spontarad  
(Av. Spontā-Maiyā), Yag. 47—50; Vah̥i-khshathra (Av. Vah̥i-  
khshathra), Yag. 51; Vah̥i-khshathra (Av. Vah̥i-khshathra), Yag. 53.  
Besides these, there are other sections and smaller pieces written  
in the Gāthā dialect, though inferior in sublimity and poetic





= Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ; Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ;  
 Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ; Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ .

5. The occasional insertion of  $\text{ע}$ ,  $\text{ס}$  or  $\text{ז}$  in a word without affecting its sense. E. g., Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ;  
 Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ; Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ;  
 Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ; Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ;  
 = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ; Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ;  
 Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  fem. (from  $\text{עֲנִיָּן}$  youthful) Gñh. Y. 53, 3.

6. The occasional use of  $\text{ע}$  as a substitute for the medial  $\text{ע}$ ,  
 $\text{ע}$  or  $\text{ס}$ . E. g., Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ; Gñh.  
 $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ; Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ;  
 Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  (rt.  $\text{עֲנִיָּן}$ )

7. The occasional change of final  $\text{ע}$  to  $\text{ע}$ . E. g.,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  
 $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ .

8. The substitution of  $\text{ע}$  for  $\text{ע}$  before the case-terminations  $\text{עֲנִיָּן}$  and  $\text{עֲנִיָּן}$ . E. g.,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  
 $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ .

9. The frequent change of  $\text{עֲנִיָּן}$  (gen. sing. of base ending in  $\text{ע}$ ) into  $\text{עֲנִיָּן}$  (sometimes,  $\text{עֲנִיָּן}$ , fem.  $\text{עֲנִיָּן}$ ). E. g.,  
 Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ; Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$ ;  
 Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ; Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  = Ar.  $\text{עֲנִיָּן עֲנִיָּן}$ ;  
 Gñh.  $\text{עֲנִיָּן עֲנִיָּן}$  fem.

10. The terminal suffix  $\text{עֲנִיָּן}$  in the acc. plu. of bases ending in  $\text{ע}$ . E. g.,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ ,  $\text{עֲנִיָּן עֲנִיָּן}$ .





















יָצַע (man. sing.) Y. 57, 2; וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה (man. plu.) Y. 9, 15, &c.

603. But when יָצַע is used as an explanatory term—a non-member to a finite clause—it agrees with the noun or pronoun to which it refers in number; e.g., יָצַע מִלְּפָנֶיךָ יְהוָה (nom.); וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה (acc.) Vend. 1, 6; וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה (acc.) Vend. 2, 1.

604. The relative particle הַיּוֹצֵא, which is the neut. sing. of יָצַע, is, in several cases, used indiscriminately for all genders, numbers and cases; e.g., הַיּוֹצֵא מִלְּפָנֶיךָ יְהוָה Y. 10, 17; וְהַיּוֹצֵא מִלְּפָנֶיךָ יְהוָה Vend. 4, 30; וְהַיּוֹצֵא מִלְּפָנֶיךָ יְהוָה Vend. 5, 15; וְהַיּוֹצֵא מִלְּפָנֶיךָ יְהוָה Vend. 10, 4.

605. The verb agrees in number and person with its subject, whether expressed or understood; e.g., ...וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה I created ... (1st per. sing.); וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה who (2nd per. plu.) stood after righteousness (Y. 25, 1) וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה (the subject is understood) which thou shalt declare to me Y. 34, 11.

וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה since the two spirits made the creation Y. 57, 17. For further illustration, vide Vend. 13, 48; Y. 13, 77; Y. 10, 82; Y. 9, 22; Y. 15, 40. In several cases, however, a dual subject optionally takes the verb in the sing. or the plu. e.g., וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה (sing.) וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה (plu.) Y. 10, 113; vide Vend. 7, 52. וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה Y. 10, 113; vide Vend. 7, 52. וְיִצְעוּ מִלְּפָנֶיךָ יְהוָה (plu.) Vend. 7, 41; vide Vend. 13, 51.

606. When two subjects in the singular are joined by the word











(i. e., Mithra) the holy Ahura Mazda established as a priest (Yi.  
10, 39); ἡμεῖς εὐνοῦν καὶ ἀγαθὰ ἐκτελέσομεν ὅτι αὐτὸν ἀποκαταστήσει  
consider a year only as a day (Vend. 3, 31); ἡμεῖς ἔσται ἡμεῖς  
ἀγαθὰ ἕξομεν which (i. e., the blessing) makes an indigent person  
affluent (Vend. 22, 8).

621. The indirect object of a transitive verb usually precedes  
the direct object; e. g., သူက ငါ့အား အစာကို ပေးခဲ့သည်။  
if a man give bad food to a dog...Vend. 18, 30; သူက ငါ့အား  
ငွေပေးခဲ့သည်။ who this offering would deny me (Mills) Y.  
11, 6. For further illustration, vide Y. 11, 2; Y. 44, 1, 2.

622. The accusative case, used with verbs expressive of going, moving, reaching, falling, rushing, and the like, denotes the goal of motion; \* e. g. . . . *မုန့်ကုသိုလ်သို့* သွားသောသူ *မုန့်ကုသိုလ်* he shall go into the world of evil-doers (Vend. 5, 62); *သွားသောသူ* သို့ *မုန့်ကုသိုလ်* သွားသောသူ who (i. e., Mithra) goes towards that country (Yt. 10, 112). Vide Vend. 4, 52; Yt. 10, 137; Yt. 37, 30. Vend. 8, 41-70.

623. Some intransitive verbs (such as **ṣ-ḥ** to become, **ʾy-**  
to be, **m-w-l** to walk) and passive verbs (such as  
to be called) take the same case after them as before them; e.g.,  
**-l-m-w-l m-w-l ṣ-ḥ** I am walking, becoming.  
**y-y y-y** You are being called, Yr. 1, 19. Vide Vend. 2, 3.

I am, O Zarathustra? Haoma, the holy and driving death afar  
(Mills) T. 9, 9. Vide Visp. 11, 13; Vend. 9, 2.

the man who praises him is therewith more victorious (Milla) Y.  
10, 6; be thou childless Y. 11, 8.

\* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 273.





627. (4) The instrumental is, in some instances, used for the dative, and vice versa. E. g.,  $\text{gṛhaḥ}$   $\text{āpānān}$   $\text{apānān}$   $\text{apānān}$  from the house, from the borough (Vend. 10, 5). Vide Vend. 10, 2.  $\text{gṛhaḥ}$   $\text{āpānān}$   $\text{apānān}$   $\text{apānān}$   $\text{apānān}$  we praise Mithra, the lord of wide pastures, with offerings (Yt. 10, 4). Vide Yt. 1, 9; Yt. 3, 8.

628. (1) The dative denotes the person or thing for whom or which the object of an action is intended (the indirect object); the purpose for which an action is performed, or that for which a thing may be used.\* E. g.,  $\text{gṛhaḥ}$   $\text{āpānān}$   $\text{apānān}$   $\text{apānān}$   $\text{apānān}$  you, these do we announce with celebrations and present them to Ahura Mazda (Mills) Y. 4, 2;  $\text{gṛhaḥ}$   $\text{āpānān}$   $\text{apānān}$   $\text{apānān}$ —Vide Vend. 3, 67; Y. 26, 4-5; Yt. 16, 19.

629. (2) The dative of any noun denoting an action or state may be used in the place of an infinitive of purpose.† E. g.,  $\text{gṛhaḥ}$   $\text{āpānān}$   $\text{apānān}$   $\text{apānān}$   $\text{apānān}$  to withdraw the robbers and bandits (Yt. 6, 4). Vide Vend. 6, 6; Visp. 9, 3.

630. (3) The dative is, in several instances, used in the sense of the locative. E. g.,  $\text{gṛhaḥ}$   $\text{āpānān}$   $\text{apānān}$   $\text{apānān}$  in the material world (Yt. 13, 4);  $\text{gṛhaḥ}$   $\text{āpānān}$   $\text{apānān}$   $\text{apānān}$  (Gold) in the land of Bawri (i.e., Babylon) Yt. 5, 29; Y. 9, 4; Yt. 5, 129.

631. (1) "The ablative denotes that from which something else is represented as moving away or being removed; that from which something keeps away, is kept away, or deviates, and the like; the place or source from which something starts or proceeds or is obtained."‡ E. g.,  $\text{gṛhaḥ}$   $\text{āpānān}$   $\text{apānān}$   $\text{apānān}$  (Wester)...when a person recites the praise of Ashura when starting from his bed (Yt. 21, 17);  $\text{gṛhaḥ}$   $\text{āpānān}$   $\text{apānān}$   $\text{apānān}$

\* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

† Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

‡ Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 280.

ဒို့သုတေသနသို့ ခံယူသော သူတို့မှ three pieces from righteous persons (Vand. 3, 17); သာသနာ့... ပညာသော သူတို့မှ သူတို့မှ from the region of the north, rushed forth Angu Mainyu (Vand. 13, 1). Vide Y. 20, 10; Y. 60, 6; Yt. 8, 23; Yt. 10, 93; Yt. 13, 100; Vend. 5, 15; Vend. 11, 19.

632. (2) With words implying fear of, protection from, the ablative denotes that from which one is afraid, or from which one protects.\* E. g., ကာမာရ်... သို့မဟုတ် သို့မဟုတ် သို့မဟုတ် (Gold.) that I may never bow through terror (Yt. 9, 4); ခံယူသော သူတို့မှ... (ဝတ်သော) ပညာသော သူတို့မှ... protect the friendly man from the unfriendly foe (Yt. 1, 24).

633. (3) The ablative is often used with comparatives and words having a comparative sense. E. g., သာသနာ့... သာသနာ့... fleeter than (our) horses (Y. 57, 28). Vide Vend. 5, 11.

634. (1) The genitive is employed to denote the relation between persons or things expressed by nouns. E. g., ... သာသနာ့... the nation of Daevas (Yt. 1, 10); သာသနာ့... in the shape of a maiden (Yt. 13, 107); ... သာသနာ့... the son of Pourushaspa (Yt. 5, 18), &c.

635. (2) "In connection with multiplicatives, the genitive denotes the time in which an action is repeatedly performed." E. g., သာသနာ့... သာသနာ့... သာသနာ့... who (i.e., Srausha) thrice within the day, and three times of a night, will drive on to that Karabyar Huaniratha, called the luminous (Mills) Y. 57, 31.

\* Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 284.



(3) The genitive is used with certain infinitives, meaning 'to withstand,' 'to arrest,' 'to contradict,' 'to keep in mind,' 'to study,' 'to speak forth,' 'to perform,' and the like. *E. g.*,  
 နေ့ဘယ်နေ့မှလည်း မခံနိုင်ဘဲလျှင် to withstand darkness (Yt. 6, 4).  
*Vide* Y. 60, 4; Y. 66, 2; Vend. 20, 3. *မဟာသီလံနှင့် သီလံတို့*  
*သဘာဝံ...မဟာသီလံနှင့် သီလံတို့နှင့် သီလံတို့နှင့်*  
*မဟာသီလံနှင့် သီလံတို့နှင့် သီလံတို့နှင့်* to keep the Holy Word,...to  
 study the Holy Word,...to speak forth the Holy Word (Darma.)  
 Yt. 7, 31. *Vide* Visp. 15, 1; Yt. 9, 26.

(4) The genitive in, in several instances, used for the locative.  
*E. g.*, *မိမိတို့သည် သဘာဝံ၌ စဉ်းစား* but I think (thus) in my  
 heart... (Yt. 10, 106); *မိမိတို့သည် သဘာဝံ၌* in the earth (Vend. 3, 38).  
*Vide* Vend. 10, 8; Y. 32, 3. Vend. 9, 56; Yt. 14, 31.

638. The locative denotes the locality of a person or thing, the  
 place where a thing is situated, the time when or the circumstances  
 under which anything takes place.\* *E. g.*, *-သဘာဝံ၌* *သီလံတို့*  
*သဘာဝံ၌ သီလံတို့သည် သီလံတို့သည်...သီလံတို့သည်...သီလံတို့သည်*  
*သီလံတို့သည်* where shall we lay the bodies of the dead? Ana—  
 On the highest summit (Vend. 6, 44-45); *သီလံတို့သည်* *မိမိတို့*  
*...နေထိုင်မိမိတို့* O waters! rest within your places...(Mills) Y. 65,  
 2; *vide* Yt. 13, 11; Vend. 15, 4; Y. 50, 2. *နေထိုင်* *သီလံတို့သည်*  
*မဟာသီလံတို့သည်* *သီလံတို့သည်* *သီလံတို့သည်* worship me  
 O Zarathushtra, by day and by night (Yt. 1, 9). *Vide* Y. 11, 7;  
 Y. 12, 6; Y. 44, 14.

The locative may be used in the sense of 'among,' 'upon,' 'on,'  
 'together with' or 'of' with superlatives and words conveying a  
 similar meaning.\* *E. g.*, *မိမိတို့သည်* *သီလံတို့သည်* *သီလံတို့သည်*  
*သီလံတို့သည်* (Wester.) of all females these are best kept (Darma.)

\* Comp. Dr. Kinschka's Sans. grammar, 3rd Ed., pp. 228—233

Yt. 14, 12: *ḥayyānā* among all  
man and horse (Yt. 15, 53). Vide Y. 29, 5.

637. The present tense is used to express, in addition to the present time—

(1) An eternal truth, & natural fact : e. g., **မိမိတို့အား အသေခံရန်**  
**မိမိတို့အား အသေခံရန်** မိမိတို့အား အသေခံရန် မိမိတို့အား အသေခံရန်  
**မိမိတို့အား အသေခံရန်** O Thou All-knowing Ahura Mazda ! Thou art never  
asleep, never intoxicated, Thou Ahura Mazda ! Vend. 19, 20 ;  
**မိမိတို့အား အသေခံရန်** : **မိမိတို့အား အသေခံရန်** the Garo-purāna (i. e.,  
the highest paradise) is for the holy souls (Yt. 8, 4). For further  
illustration, vide Yt. 9, 1 ; Vend. 3, 41 ; Vend. 1, 4 ; Yt. 65, 4.

(2) A thing we habitually do, or a thing which always takes place; e. g., မုနိယျာမ္မံ ခုသမ္မာနံ I praise righteousness (Y. 11, 18); မုနိယျာမ္မံ နန္ဒာမ္မံ I praise the lands where thou (O Brahma!) dost grow sweet-scented (Y. 10, 4). Vide Vend. 5, 16-17; Y. 57, 10; Yt. 17, 2.

(3) An action or circumstance that has already taken place :  
e.g., မာပုဂ္ဂိုလ်က... ဘုရားသား နေရာ {သား} သို့သော် when we  
have brought the fire in (these) houses (Vend. 5, 30).

(4) A future near at hand; e. g., ἡμετέρας ἡμέρας ἔτι  
ἡμετέρας ἡμέρας ever shall thou stand at the door of the stranger  
(Dermot.) Vend. 3, 29.

(5) The present subjunctive i. g., རྒྱུ་རྩིས་ཀྱི་ཕྱོད་ལྷན་གྱི་ཕྱོད་ལྷན་  
...ཤིང་། if there be a number of things resting in the  
same place.. Vaid. 5, 27, File Yt. 5, 63.

(6) The future perfect; e.g., والمن بعد فانهم يكونوا  
... قد ماتوا ... وقد كانت السمكة قد اكلت الجسد الميت  
والتنين قد جاء الى الملكوت السمكيات والدين قد جاءا الى الملكوت السمكيات  
the Draṅ Naga rushes forth upon him, till the dog shall have seen the corpse.. Vol. 7, 3.

638 The present subjunctive expresses—







ද්‍රව්‍යානුබන්ධන... and of those people one happens to die  
(Darmas.) Vend. 5, 27. Vide Vend. 16, 8.

(3) Earnest desire on the part of the speaker; e. g., චිත්ත  
ද්‍රව්‍යානුබන්ධන ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන... who will praise us? ... who  
will meditate upon us? who will bless us? (Darmas.) Yt. 13, 49.  
Vide Khur. Nyā., 1.

(4) Purpose or consequence: e. g., ද්‍රව්‍යානුබන්ධන...  
... ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන...  
ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන...  
creatures many and good, many and fair, ... so that they may  
restore the world (Darmas.) Yt. 19, 40-41.

(5) The beginning of an action: e. g., ද්‍රව්‍යානුබන්ධන...  
ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන...  
until the birds begin to fly, the plants to grow (Vend. 5, 12-13).

641. The imperative second person is used to express—

(1) Earnest advice; e. g., ද්‍රව්‍යානුබන්ධන...  
ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන...  
(Gold) then Frashastat! go thou (forth) with the  
generous helpers (Mills) Y. 43, 15; ද්‍රව්‍යානුබන්ධන...  
ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන...  
thither carry the seeds of every  
kind of tree (Vend. 2, 28). Vide Vend. 18, 15; Y. 2, 3; Y. 43, 1.

(2) Request, entreaty, invitation, or desire on the part of the  
speaker; e. g., ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන...  
help, O Mazda! Yt. 1, 63; ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන...  
do ye trouble me? Y. 29, 1.  
ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන...  
O ye Yastās of full glory! give (us) courage and victory (Māh  
Nyā., 10); ද්‍රව්‍යානුබන්ධන... ද්‍රව්‍යානුබන්ධන...  
listen ye (who have come from near and from afar) Y. 48, 1.  
Vide Vend. 5, 21; Vend. 18, 6; Y. 39, 10; Y. 62, 4; Yt. 5, 29.

(3) Threat; e. g.,  $\text{אֶפְרַיִם וְלֵוִי אֶפְרַיִם וְלֵוִי}$  Threaten, O Ephraim! threaten, O Levi! Vend. 8, 27.

(4) Benediction or blessing; e. g.,  $\text{וְיָחַי וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל}$  Live thou long, live with felicity (Afrin-Gilbata., para. 15).

(5) Command; e. g.,  $\text{אָמַרְתָּ אֵלֶיךָ אֲמַרְתָּ אֵלֶיךָ אֲמַרְתָּ אֵלֶיךָ אֲמַרְתָּ אֵלֶיךָ}$  speak these words (Vend. 10, 2);  $\text{אַל תִּשָּׂא אֶת יָדְךָ עַל אִשְׁתְּךָ וְאַל תִּשָּׂא אֶת יָדְךָ עַל אִשְׁתְּךָ}$  wend thou not touch her, wend thou not on her bed (Ishmael (Yl. 12, 32. Vide Vend. 19, 1.

Note.—The imperative second person singular and plural shares almost all these different meanings with the potential second person singular and plural.\*

642. The imperative first person is used to denote—

(1) Future time; e. g.,  $\text{אֶבְרַח וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל}$  I will come to thee for help and joy (Yl. 1, 9). Vide Vend. 22, 3; Y. c8, 3.

(2) Wish or desire on the part of the speaker; e. g.,  $\text{אֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל}$  that we may find a young husband (Yl. 15, 40);  $\text{אֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל}$  may we see Thee (Y. 60, 12). Vide Yl. 10, 103; Yl. 5, 100; Yl. 9, 36.

(3) Determination or promise; e. g.,  $\text{אֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל}$  by this Word will I strike, by this Word will I repel thee, O evil-deer Angra Mainyu! (Vend. 10, 9).

(4) Irresolution; e. g.,  $\text{אֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל}$  what shall I do? shall I go back to the heavens? shall I sink into the earth? Yl. 17, 58. Vide Y. 46, 1.

(5) Inquiry; e. g.,  $\text{אֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל וְאֶשְׂרָאֵל}$  whether shall we bring, where

\* Comp. Dr. Kashiroy's Sanskrit grammar, 2nd Ed., p. 289.







𐬨𐬀𐬭𐬀𐬵𐬀 let them wash their bodies three days and three nights  
(Y. 10, 122); .....𐬵𐬀𐬭𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀...𐬨𐬀𐬵𐬀𐬵𐬀𐬵𐬀  
𐬨𐬀𐬵𐬀𐬵𐬀𐬵𐬀 Vend. 5, 51. Vide Vend. 10, 2.

649. The aorist is generally used in the Gāthā dialect; its forms in the Avestan texts are occasionally met with. In several instances the imperfect and the aorist are used indiscriminately without any apparent distinction. The aorist is employed to express—

(1) Indefinite past time; e. g., 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀  
𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀  
As Thou, O Ahura Mazda! hast thought and spoken, as Thou  
hast determined and hast done these things (affecting) what is  
good... (Mills) Y. 39, 4.

(2) Definite past time; e. g., 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀  
𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 then Yima said to himself, "How shall  
I make that Vara" Vend. 2, 31; Vide Y. 51, 12.

(3) Present time; e. g., 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀  
𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 here I give to you, O ye Beautiful  
Immortals! Yagna and homage (Mills) Y. 11, 18.

(4) Future time; e. g., 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀  
𐬨𐬀𐬵𐬀𐬵𐬀 when shall the righteous man, O Mazda! smite  
the evil-doer? Y. 44, 2. Vide Y. 34, 3; Y. 49, 7.

650. The Avestan language does not admit of the indirect form of speech. The direct construction, in the narrative form, is resorted to; e. g., 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀  
𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀  
...𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 Ahura Mazda spake unto Spitama Zarathu-

stro, saying...when I, Ahura Mazda, made this mansion, it  
beautiful... (Vend. 22, 1); 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬵𐬀𐬵𐬀  
𐬨𐬀𐬵𐬀𐬵𐬀



သုတေသနရပ်ရပ်နှင့် နှစ်သက်သက် နှစ်... နှစ် then Yima replied to me, 'I will make thy regions three'... (Vend. 2, 5). *Vide* Vend. 15, 11-14; Vend. 19, 3-9; Yt. 5, 91-93; Yt. 17, 54-56.

651. As a general rule, prepositions precede nouns and pronouns which they govern; e.g., နှစ်သက်သက် နှစ်သက်သက် to the creation of Mazda (Yt. 9, 6). နှစ်သက်သက် နှစ်သက်သက် from Gayomart to the victorious Saohyant (Yt. 20, 10); နှစ်သက်သက် နှစ်သက်သက် on this ground (Vend. 8, 10).

652. When a noun is qualified by an adjective or a numeral, the preposition mostly intervenes between the two; e.g., နှစ်သက်သက် နှစ်သက်သက် on the *high* summit (Vend. 6, 45); နှစ်သက်သက် နှစ်သက်သက် with his club uplifted (against the Drug) Vend. 15, 39; နှစ်သက်သက် နှစ်သက်သက် for ten nights (Yt. 10, 40). *Vide* Yt. 65, 5; Yt. 14, 31; Vend. 9, 56.



